

# **IMIBA YENTLALO NENKCUBEKO KWIZIBONGO ZEENKOSI EZINTATHU ZAMAXHOSA**

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ABSTRACT

DECLARATION

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

## ABSTRACT

This study examines the socio-cultural issues in the praise poems of three Xhosa chiefs, namely, Nkosi Whyte Lent Mbali Maqoma of the amaJingqi, Nkosi Doyle Mpuhle Jongilanga of Dushane of Ndlambe and Nkosi Sipho Mangindi Burns-Ncamashe of amaGwali of Tshiwo. What comes out clear in the poems of these chiefs is that they experienced power problems after and before 1994. Their poetry protests about these political influences and calls for the restoration of the dignity of the chieftancy.

The socio-cultural aspects of the praise poems of each chief are devoted to a chapter: Nkosi Whyte Lent Mbali Maqoma in Chapter 2, Nkosi Doyle Mpuhle Jongilanga in Chapter 3, and Nkosi Sipho Mangindi Burns-Ncamashe in Chapter 4. Attention is paid to each chief's genealogy, praise names, names of oxen because of traditional significance in the life of the chief, the chief's mother, and place names which have historical importance in the life of the chief.

As part of the theoretical framework of praise poetry, praise poetry theory is handled in Chapter 1 of the study.

It is concluded in Chapter 5 that Xhosa paramount chiefs still play and will play a crucial socio-cultural role in their communities. They are not only concerned about being custodians of culture but also with the development of their nations.

## OPSOMMING

Hierdie studie ondersoek sosio-kulturele vraagstukke in die prysgedigte van drie Xhosa opperhoofde, naamlik opperhoof Whyte Lent Mbali Maqoma van die amaJingqi, opperhoof Doyle Mpuhle Jongilanga van die Dushane groep van die Ndlambe en opperhoof Sipho Mangindi Burns-Ncamashe van die amaGwali groep van die Tshiwo. Die beeld wat na vore kom na aanleiding van 'n analise van die opperhoofde se prysgedigte dat hulle 'n magsprobleem ondervind het sowel voor as na 1994. Deur hulle poësie teken hulle protes aan oor bepaalde politieke invloede en hulle doen 'n beroep daarop dat die waardigheid van die hoofmanskap herstel word.

Die sosio-kulturele vraagstukke wat na vore kom in die prysgedigte van elke opperhoof word behandel in individuele hoofstukke. Hoofstuk 2 ondersoek die prysgedigte van opperhoof Whyte Lent Mbali Maqoma, Hoofstuk 3 die prysgedigte van opperhoof Doyle Mpuhle Jongilanga, en Hoofstuk 4, die prysgedigte van opperhoof Sipho Mangindi Burns-Ncamashe. Aandag word gegee aan die genealogie van elke opperhoof, prysgroetvorme, die name van beeste, op grond van hulle tradisionele betekenis in die lewe van 'n hoofman, die opperhoof se moeder, asook plekname wat 'n historiese belang het in die lewe van die opperhoof.

As deel van die teoretiese raamwerk vir die studie word die teorie van die prysgedig behandel in Hoofstuk 1.

Hoofstuk 5 gee 'n samevatting van die belangrikste aspekte van die studie en motiveer die gevolgtrekking dat opperhoofde steeds 'n essensiële sosio-kulturele rol speel en ook in die toekoms sal speel in hulle gemeenskappe. Hulle is nie slegs die bewakers van die kultuurwaardes van hulle gemeenskappe nie, maar is ook fundamenteel betrokke by die ontwikkeling van hulle gemeenskappe.



## ISISHWANKATHELO

Olu luphando ngemiba yentlalo nenkcubeko kwizibongo zeenkosi zamaXhosa ezintathu, uNkosi uWhyte Lent Mbali Maqoma wamaJingqi, uNkosi uDoyle Mpuhle Jongilanga wemiDushane kaNdlambe noNkosi uSipho Mangindi Burns-Ncamashe wamaGwali kaTshiwo. Into evela ngokucacileyo kwizibongo ezingezi nkosi kukuba ngaphambili komnyaka we-1994 nasemva kwawo zifumene ubunzima ekulawuleni abantu bazo. Kwezi zibongo ukukhalaza ngokuphazamisa kwezopolithiko kulawulo lwazo nelizwi lokubuyiselwa kwesidima sobukhosi kuvela ngokuthe gca.

Iveliswa kwisahluko ngasinye imiba ephathelele kwezentlalo nenkcubeko evela kwizibongo zenkosi nganye: uNkosi Whyte Lent Mbali Maqoma kwisahluko 2, uNkosi Doyle Mpuhle Jongilanga kwisahluko 3, noNkosi uSipho Mangindi Burns-Ncamashe kwisahluko 4. Kuqwalaselwe umlibo wenkosi nganye, izikhahlelo zayo, amagama eenkomo ezinentsingiselo kwinkosi leyo, unina wenkosi namagama eendawo ezinentsingiselo kubomi benkosi nganye.

Isikhokhelo esiyithiyori yezibongo sinikwe kwisahluko 1 solu phando.

Kwisahluko 5 kuphethwa ngokuba iinkosi zamaXhosa zisenenxaxheba enkulu kwaye zisaya kuhlala zinayo kwimiba yentlalo nenkcubeko yabantu bazo. Aziphelelanga nje ekubeni zigcine inkcubeko yoluntu koko zikwanoxanduva lokunyusa umgangatho wobomi babantu bazo.

## **ISINIKEZELO:**

**Lo msebenzi ndiwunikezela kubazali bam abathathu abasele  
besidla ubomi bekwimilo yomoya.**

**Kubawo omkhulu uDumezweni Nobaza onesandla esihle,ndithi  
Ncotshe! Kuwe MaNyawuza nkosikazi yakhe, ndithi enkosi makhulu  
wam, enkosi MaThahla, enkosi MaMpondo, ngokundondla  
ngomngqusho, wakuphel' umngqusho undondle  
nangomthandazo.MaNcotsh'aseLady Frere eDyaphi enkosi.**

**Kubawo omkhulu uHenry nomakhulu uTase, uMaMpila  
intombi yakuBengu eLady Frere.  
Bantu baseNtombazana, amaZiz'aseMngqesha kwaMbambo abamba  
ngazibini ngonyana wawo.**

**Kubawo uKolekile noma uTandiwe, uMaNdala, intombi  
yakwaNobaza kumaNcotshe aseBowden eLady Frere.**

**Ngobuthathu benu bantu basemaZizini eMngqesha ophezulu,  
ndithi, nantso ke into yenu.**

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## UMBULELO

- ❖ KuThixo wam ondikhokeleyo wandibonisa indlela endifanele ukuyihamba ngexesha bendiphanda ndibhala eli lingana, ndiyambulela ndisithi, amandla ngawaKhe.
- ❖ Ndiyambulela uNjingalwazi N.S. Zulu umqeqeshi wam ngenkuthazo nangokundikhokela kwakhe ngexesha bendisenza lo msebenzi.
- ❖ Ndibamba ngazibini kubo bonke abahlohli beSebe leeLwimi zaseAfrika kwiYunivesithi yaseStellenbosch. Ndixolele Chizama andikwazi ukuthi cwaka ngoncedo olwenzileyo kum ngomzuzu wokugqibela. Ndithi. enkosi kakhulu kangaka.
- ❖ KuNtombesizwe Bottoman, Tshawekazi, nakusisi Nomalady umkaTolashe. uMaMcube nobabini niwabonile amahla ndinyuka endigaxeleke kuwo ngexesha lokubhalwa kweli lingana, nakhuthaza, inkuthazo yenu iyabuleleka bantwana basekhaya.
- ❖ Mbasa, Ntobeko noNondwe, ngokukwazi ukunyamezela uyihlo engumntwana wesikolo, nizolile ninomonde nenyameko, nangani isibane besimana ukucima, ziintondini zikabawo. Mna ndithi kuni, ukwanda kwaliwa ngumthakathi.
- ❖ Kuwe ke molokazana kabawo noma, Thobeka ntombi kaMtalana, inxaso nenkuthazo oyenzileyo kum ngexesha ndingumfundi yiyo eyenze ukuba ndazane noThixo ngakumbi. Ukrotile wawugcina umzi kabawo iiminyaka de yabaleka uhleli wedwa nabantwana. Ndithi ke ngoko kuwe Gwanini, Salakulandelwa, nangamso ke nkosikazi.



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# ISAPHLUKO 1

## ITHIYORI

### 1.1 INJONGO YESI SIFUNDO

Injongo yesi sifundo kukuphanda ngomnombo weenkosi ezintathu zemveli ngelifuna ukwazi ukuba ziinkosi ngokwemveli na okanye kuse selezikho njengombethe. Ukuphililinga iimpawu zentlalo nenkcubeko, kwizibongo zomthonyama ezibhalwe ngeenkosi ezintathu zemveli, ngundoqo wesi sifundo. Inxaxheba ethatyathwe zezi nkosi zemveli ekuphuhliseni intlalo kwanenkcubeko yabantu ezibakhokelayo iza kuphononongwa kanobom.

Izibongo ezikhethiweyo, zichongwe kuba iinkosi ekuthethwa ngazo zimele iinkosi zexesha ezaziphila ngalo. Inxaxheba ethatyathwe ziinkosi zemveli ekuphuhliseni uluntu lwazo siya kuyiqonda kakuhle xa sithe sahlalutya ezi zibongo zomthonyama zibhalwe ziimbongi zomthonyama uMasiko (1979), Yali-Manisi (1980), Skei (1985), Kwetana (1990), Mabinza noMabinza (1990), Mbambo (1993) noMtuze (1996).

Sibona kufanelekile ukuhlalutywa, kuphililingwe umongo wezi zibongo zomthonyama zezi nkosi zintathu zamaXhosa. Isizekabani soko kukuba phambi kokufika kwabamhlophe eMzantsi Afrika abantwana begazi babonwabile. Ethetha ngenkululeko yabo uMeintjes (1971:16) uthi: 'iinkosi zazikhululekile.' Isidima senkosi yomXhosa samana ukuhla waza umsonto ongqingqwa owawudibanisa inkosi nabantu bayo waqhawuka jace, tya, kwakufika la mabandla aseNtshonalanga, bathe aba Bangilizwe naba Phangumhlaba balwa nabantu beli lizwe, bakuboyisa bawuhlutha umhlaba wabo, bazithabathela kubo izinto zabo, babahluba isidima sabo, bayitshica beyinyevulela inkcubeko yabo. Indlela awabe ephila ngayo ama-Afrika endulo eyayizinziswe phezu kobuntu, phezu kwentsebenziswano naphezu kokhuseleko, baceba ukuyiphelisa ngeeminyaka yowe-1954 baza bangenisa umabahlale ngokwahlukeneyo ngowe-1948. Le nkqubo yayibulala indlela entle yolawulo lwemveli.

Inkosi ibisuswa esihlalweni sayo ngondlela-mnyama kubekwe umkhanduvana wentsadalalana engenambeko yomLungu. Imeko ithe yakuba njalo, iinkosi ngokukhusela izihlalo zazo, nazo zazeka mzekweni zangothoba-sikutyele. Unxunguphalo oludalwe yile



meko imanyonywana ngolu hlobo, aluginyisanga mathe uluntu. Ngunobangela ke lowo wokuba iinkosi zinuke umzondo, phantse kuyo yonke imbali engazo yeli lizwe, ngokukodwa emva kokuba kufike ooBangilizwe baseNtshona. Umzekelo oyimbunguzulu ngulowo wemihla yolawulo lwamaKoloni njengolwamaDatshi, olwamaBritane kwanelo lwemihla yocalu-calulo. Iinkosi zasuka zarhaneleka, kwakho imikhwino kankwininkwini noluvo lokuba zingabatshutshisi nabangcatshi boluntu lwazo. Sinuke phuqe isinyeliso esixakathwe sisizekabani sokuthi abantu bangayiqondi kakuhle intshutshiso egxunyekwe emagxeni eenkosi ngooBangilizwe nangooPhangumhlaba ngemihla yengcinezelo. Le ntlungu ivakala kumazwi akrakra kaBurns-Ncamashe (1969:10) athi:

There was, however, not much happiness even for Xhosa chiefs east of the new colonial boundary. Disquieting changes had come to stay. Their homeland ceased forthwith to be kwaRharhabe (Rharhabe) but was to be called British Kaffraria. Sandile ceased to be paramount chief of Rharhabeland. Such a hereditary and traditional socio-political status and rank was arrogated by Sir Harry Smith himself. An outsider to Xhosa culture and beliefs had usurped a Xhosa traditional royal station.

Ukutshintsha kwamanqanaba entlalo kubantu base-Afrika kwaba nefuthe elikhulu kubomi beenkosi, ukuze nje akuvakalise ngamazwi u-Ong (1982:26) athi:

...the changing social norms and values would be the effect of education and modernisation on what once was a primary culture.

Isidima seenkosi sichatshazelwe lupolitiko loMzantsi Afrika omtsha. Ithe yakwamkelwa inkqubo kaMakulinganwe ngowe-1994 sasingelwa phantsi isidima seenkosi kuba amagunya olawulo zingawazekanga kumaqela opolitiko, koko ziwazuze kumthetho nesiko lemveli laseNdalweni. Iziphumo zoku ibe kukuba iinkosi zidelelwe, zinyevulelwe, zingazelwa ntweni ngokukodwa ngumbutho wabahlali besizwe soMzantsi Afrika (i-SANCO) ngafinyeziweyo. Iinkosi zizibone zisabelana ngamagunya azo olawulo neSANCO. Kwimimandla eliqela apho indawo yeenkosi ithatyathwe nguSANCO kubupotya butyhokala, kugxwala iingxungxu namaxhwili umhla nezolo.

Gxebe! Kube kho ithuba apho uRhulumente okhokelwa yi-African National Congress abe neengxoxo ezishushu ngelokuba uzihlutha amandla okulawula iinkosi ngokuvumela

Iwemihlaba kwimimandla yazo engathetha-thethananga neenkosi zemveli ngokwanelisayo. Zikhwine zikhwinile iinkosi, zixoxe zada zaxapha amagwebu zivakalisa elubala ukuba zihluthwa amalungelo azo olawulo xa kungeniswa oomasipala kwimimandla elawulwa zizo. Usuke wamelana nazo ngeqaqa uRhulumente nanko esalatha uphuhliso looNolali.

Ezi zibongo zomthonyama zisizobela umfanekiso ongafaniyo nalo ungentla apha ngenkosi zemveli. Kubonakala kucacile ukuba maziphililingwe ukuhlalutywa oku ezi zibongo zomthonyama. Oku kuya kusixelela elubala ukuba iinkosi zibe ziqhuba njani na kwimiba ephathelele kwezintlalo nenkcubeko. Zintathu ke ezi nkosi zamaXhosa zingundaba mlonyeni. NguWhyte Lent Mbali Maqoma wesizwe samaJingqi, nguDoyle Mpuhle Jongilanga wesizwe semiDushane noSipho Mangindi Burns-Ncamashe wesizwe samaGwali kaTshiwo. Isizathu sokuba sithethe ngezi nkosi kukuba ngabantwana begazi ngokuzalwa kambe zezinye zeenkosi zokuqala ukunxoxothela emfundweni.

## 1.2 IMIDA YESI SIFUNDO

Imida yesi sifundo isekwe yazinziswa kwizibongo ezikhathiweyo zomthonyama nezibonga iinkosi ezintathu zasemaXhoseni. Kuzakuphililingwa inkcubeko ephuhliswe ziinkosi zemveli kubantu ezibe zibakhokela bomzi oMnyama. Oku kuza kuphononongwa kwezibongo zomthonyama ezibhalwe ngaba babhali:

UMBHALI	UNYAKA	ISIHLOKO SOMBONGO
Masiko, G.V. M	(1979)	Imibuliso kaJongilanga umbhali.
Yali-Manisi, D. L. P.	(1980)	UNkosi Whyte Maqoma Aa! Zweliyazuza !
Skei, R. M.	(1985)	A-a Zilimbola!
Kwetana, W. M. (ed.).	(1990)	UNkosi uSipho Mangindi Burns- Ncamashe.Aa!Zilimbola!
Mabinza, M. S. no		
Mabinza, L. V.	(1990)	Aa! Zilimbola !
Mbambo, M .	(1993)	UNkosi uDoyle Mpuhle Jongilanga.Aa!Vulindlela!
Mtuze, P . T.	(1996)	Semka neZulw' isipho sethu.

Aa! Zilimbola!



lincwadi ekutyalwe kuzo ezi zibongo ziya kufumaneka kwiincwadi ezibe luncedo kwesi sifundo, ukuze izibongo zemveli zona ziyekuvela kwisifakelelo.

Esi sifundo siza kuphonononga izibongo zomthonyama, sikhangelela kanjaqo ifuthe leenkosi zemveli kwimiba ephathelele kwezentlalo nakwinkcubeko.

### 1.2.1 IZIMVO ZEENGICALI ZEZIBONGO

Ufundo olu phathelele kwinkcubeko yeenkosi zemveli lwenziwa kugxeleshwe uthende lweengcali ezinjengoSchapera (1965), Cope (1968), Kunene (1971), Damane noSanders (1974), Hodza noFortune (1979), Rycroft noNgcobo (1988) no-Opland (1998).

Ngezibongo zomthonyama uRycroft noNgcobo (1988:12) bathi igama elithi 'izibongo' livela kwisenzi sesiZulu esithi 'bonga' esithetha ukuncoma, ukubulela nokunqula. Ukubonga oku yimo yohlobo lokukhankanya. Kumaxesha asendulo ubugcisa bokubonga ngokusesikweni bebubandakanya imo ethile yentetho, isinxibo esinxitywe yimbongi kwanezijekulo ezenzayo xa ibonga. Kukwakwesi senzi ekusekwe kuso isibizo esithi 'isibongo' sona ke sinesininzi esithi 'izibongo' nto ke leyo ethetha ukuthi, ukhona umntu oziqambaya azibonge ngokusesikweni yena ngokwakhe. Lo mntu ke sithi ukumbiza yimbongi. Ezi ngcali zokubonga ubukhulu becala bezifumaneka zithe nca komkhulu. Ngumsebenzi wazo ukubhengeza zibabaza imisebenzi emikhulu eyenziwa ngabantwana begazi ngexesha lezisusa zakomkhulu.

Endulo, izibongo ezingomntu bezisaziwa njengezinqulo. Umntu ube eziqamba ngokwakhe izibongo zakhe okanye oogxa bakhe ibe ngabo abazenzayo ngamaxesha omdlalo weentonga okanye ngamaxesha okhuphiswano ngomtyhulubo. Athe akuhamba amaxesha nezibongo ezingomntu zandiswa, zakho izibongo ezingamagama abantu, zakho izibongo ezingeziduko zomntu. Zinomsebenzi omkhulu nowahlukeneyo izibongo ezingeziduko zabantu. Ezi ziduko yindlela ethile othi ubulise ngayo endaweni yokubulisa ngegama okanye ngefani. Isiduko umntu uyasisebenzisa ukubonisa uvakalelo ngomcimbi othile awenzileyo ubani. Iinkomo azixabise kakhulu amaZulu yaye asothuki xa kukho izibongo ezibhekiswa kuzo. ULunguza ingwevu yexesha kwakuphila uDingana unenkumbulo yokubongwa kwenkabi yenkomo kakumkani eMgungundlovu kusithiwa:



Bheka phambili, Zihlandlo kaGcwabe;  
Bheka phambili, Mashukumbele kaGcwabe;  
Bheka phambili zigodo zomlambo.

Uthi bezikhwazwa zizibonda ezi zibongo xa ziphuma naxa zibuyayo iinkomo.

Bechaza igama lesiZulu elithi, “isibongo,” uRycroft noNgcobo (1988:13) bathi lisenokubonisa isininzi segama isibongo elithetha ifani ngesiZulu, isiduko okanye isizukulwana okanye izibongo zomntu omnye, okanye isilwanyana nayo nayiphi na enye into engaphefumliyo. Kuthiwa zizibongo zomthonyama ezi zibongo xa zithe zabhekiswa kumntu obalulekileyo okanye kukumkani. Zisulungekile yaye zide, amaZulu azithatha njengeyona nto ibubugcisa bemveli kubomi bawo. Bakuqinisekisa oku ngokuthi izibongo zibandakanye uthotho lwamagama abhekiswa kumntu omnye. Zidityaniswa nembalana emfutshane eyandisiweyo xa zibhekiswa kumntwana wegazi. Ezi zibongo zikhutshwa ngomlomo, ziqanjwa zitshintshwa-tshintshwa ngeendlela ezahlukeneyo kujongwe kubunjani besizathu eso sukuba kuzinyaswe sona.

USchapera (1965:1-4) uthi izibongo ziyimo yolwimi enobuchule bemveli yaye zikho kubo bonke abantu abakwi-Afrika esemaZantsi. AbeTswana bathi izibongo nga ‘maboko’ kanti xa sisinye bathi ‘leboko’ Eli gama livela kwisenzi ‘boka’ elithetha ukuhlonela umntu ngokumwonga ngeentshinga okanye izithsaba zokumbonga. Izibongo ziyenziwa zibhekiswa ezinkosini, kwizibonda, amagorha nezintantanyiswa zelo lizwe kanti nabasetyhini bayabongwa. Kule mihla siphila kuyo kubongwa nezikolo, umgaqo wakwaloliwe nebhasikili yembala. Abantu abazikhundla ziphezulu abazibhali bodwa izibongo, ngamaxesha athile neenkosi ziya zibhala izibongo. Yinto eyayisakwenziwa le yokubhalwa kwezibongo, kwakuqeqeshwa namakhwenkwe asesuthwini. Loo nto yenza ukuba abeTswana bakuqhele ukucengceleza. Umntu oze nodumo engqina ube ebongwa. Ukwenziwa kwamasiko asendulo akusahoywanga zizizwe zabeTswana namhlanje. Le nto iwenza amakhwenkwe aphulukane nobugcisa bokubonga. Izibongo ziyenziwa ngalo naliphi na ixesha ngaba bantu basezindyalweni nasemisebenzini. Abantu abadala okanye abakhulu bomzi, umyeni nomtshakazi xa kutshatwa bayabongwa.

Ngokutsho kukaSchapera (1965:5-6) abantu ababhala izibongo ezingenkosi nezingamathwala-ndwe bakhona yaye bakugqiba ukuzibhala bayazibonga. Oonkabi aba



ababongi kuba benobuthandazwe koko bankcwase nenzuzo, kude kube kho nesicelo sokuba ihlawulwe ngenkomo okanye umpu imbongi ngumbongwa. Ngowe-1854 iimbongi zamaNgwato besele zibonga kakade, kanti nabantwana begazi bebethanda kakhulu ukudunyiswa. Imbongi ibivuka ngenj' ixukuxa kanti iya kubonga inkosi. Kule mihla apho kudibene khona isizwe sixoxa ngemicimbi yasekuhlaleni imbongi ima esidlangalaleni ibonge inkosi. Ziliqela izihlandlo apho imbongi ithi iphakame ibonge. Iyabonga xa kumiselwa inkosi esihlalweni sobukhosi. Xa inkosi izimanya ngeqhina lomtshato, naxa kukho iindwendwe komkhulu. Ababhali bezibongo namhlanje banethamsanqa kuba bangamane bezilunga-lungisa izibongo zabo phambi kokuba bazifundele ukuzigcina entloko. Luze nethamsanqa lokushicilelwa kwezibongo ubhalo. Kudala zazisuka zikhunjulwe ngumntu ozibongayo izibonga. Mazishicilelwe ngoku kuba ziza kulibaleka.

USchaper (1965:7) uthi zibonakala zizide ngokwesakhiwo izibongo zeenkosi xa uzithelekisa nezibongo zabanye abantu. Okuya iguga inkosi nezibongo zayo zimana ukuba zifutshane. Akuthethi ukuba imo yezibongo itshintshile oku. Iimbongi zale mihla zineqela lamagama eziwathethayo ngaphezu kweembongi zasendulo. Eyona nyaniso idulayo kukuba xa yayibonga imbongi umbongwa wayo ebesadla amazimba. Ezikuthethayo ezakudala iimbongi ziyakujika-jika, kaloku zazigcinwa ngentloko izibongo zazo. Ziyalibaleka izibongo, qwalasela ukusuka kumaKgatla, akukho namnye umntu osaziyo ukuba uNkosi Letsebe owayelawula phakathi komnyaka we-1815 nowe-1820 zazisithini na izibongo zakhe. Ibanga umbuzo imo nolwakhiwo lwezibongo zabeTswana kodwa ke bona bazibona izibongo zabo zingowona msebenzi ukwiqondo eliphezulu lobugcisa. Abantu xa behlalutya isibongo bajonga ulwimi nombongo kaloku. Isibongo eside esingoTshekedi nesibhalwe nguSeitshiro Mosweu sathulelwa umnqwazi ngamaNgwato kuba siphuphuma imbali. Izibongo ziqhwatyelwa izindla ngezinto ezi zithethayo ngeenkosi kunokuba bekuya kuba njalo ngendlela ezizithetha ngayo. Izibongo zithatyathwa njengemvaba ethulula amava ngamasuka-ndihlala entlalo yomhla nezolo.

USchaper (1965:7) uthi ayibuzwa nokubuzwa into yobuninzi bezibongo kulwimi lwesiTswana, kodwa xa uqwalasela isibongo sesiTswana asinamigaqo engqongqo emayilandelwe xa kubhalwa isibongo. Akukho nto iqamangela umbhali enjengesingqisho nemitha. Akukho kwahlulwa-hlulwa kwamihlathi kwathini. Akukho nesizathu esinokubangela ukuba kuthiwe eso ayisiso isibongo xa sibhalwe ngohlobo lwasendulo. Izibongo ezo zahlukile kunenovelu kuba zineempawu zonxulumaniso, uxweso olukekeleyo kwaneqhagamshela.



Ngenkcubeko yabeTswana uSchapera (1965:25) uthi izibongo zinothotho lwamagama abantu, aweendawo, awezizwe, aweziganeko, awamasiko kwanawenkolo. Inkosi esiphethe kakuhle isizwe sayo iyabongwa. Abantu beso sizwe basiqonda kakuhle isibongo esikumgangatho ophantsi.

NgokukaSchapera (1965:25) uMangoaela wapapasha ingqokelela yezibongo zesiSuthu sasemaZantsi, babebambalwa kwesi sizukulwana abaziqondayo iziganeko ekuthethwe ngazo kwezo zibongo. Kwizibongo zenkosi eyasweleka ngomnyaka we-1940 ezabhalwa nguSeeiso ezithi 'Lithoko,' kwanyanzeleka ukuba kube kho isithende ukuze amagama angamangunda asetyenzisiweyo angabi nakho ukulibaleka. Izibongo azikuniki mbali ipheleleyo ngaloo nto zithetha ngayo, makucaciswe loo nto kuthethwa ngayo. Abantu abadala abangabeTswana banenkolo yokuba uMzantsi Afrika bawungena besuka kwicala langasemaNtla, malunga neminyaka eli-1500 emva kokufa kukaYesu, bengena kumacandelo aseMzantsi Ntshona ale ndawo namhlanje kuthiwa yiTransvali. Athe akuhamba amaxesha basuka nabo baqhekeka bazizintlu ngezintlu ezifana nabaRolong, amaHurutshe, abaKwena namaKgatla. Emva koko bahlukahlukana bazizizwe ezinobukhosi bazo.

Ziziindidi ezintathu izibongo zamaShona utsho uHodza noFortune (1979:23-24). Ezi ndidi zezibongo zamaShona kuthiwa:Zizibongo zokuzithutha, izibongo ezingabantu nezibongo ezingobuzwe. Izibongo zokuzithutha, luhlobo lwezibongo olusingise kuphela kubantu beso siduko. Olu hlobo lokubonga kuthiwa kukuzinqula okanye ukuzithutha. Kulo udizi lwezibongo umntu ucengceleza isiduko sakhe, azithuthe ngokubiza amagama omnombo wooyise nooyise mkhulu. La magama awabizayo sithi uzinqula ngawo, kuba ingawo awomnombo aphuma kuwo. Umyeni xa atshatayo uva sibizwa isiduko sekhaya lakhe, sukuba kunconywa yena ngale nto ayenzileyo yokutshata umntwana womntu. Isinkazana sesiduko esithile siyanconywa ngamaxesha athile. Abantwana nabo bayanconywa nabo ngomsebenzi wabo abawenzileyo. Isizwe naso siyakhuthazwa sinconye ukuze singoyiki ngokoyikiswa. Iintsana zinezazo izibongo zokuzilalisa. Amarhamncwa asemathileni ayangxengxezwa xa kukho undonakela ukuze ayeke uburhalarhume.

UHodza noFortune (1979:28) bathi izinqulo zisizwe nezabantu azi zide yaye zibhekiswa kuphawu lonqulo lweso sizwe. Isizwe samaTembo sinqulwa ngeqwarhashe, akanti sona Isizwe samaShona sinqulwa ngobungangamsha nobutyebi baso. Izinqulo ezibhekiswa ebantwini nazo zikho kuba abantu besizwe esithile kuthiwa mabangayityi inyama kuba



yinqambi. Umntu weso sizwe oneso siduko xa the wayitya inyama uba yinqambi ahlaselwe abulawe, okanye aphulukane namazinyo kwanamandla. Isizwe sithwala isiqalekiso sife phambi kwexesha lazo.

Ngokutsho kukaHodza noFortune (1979:29) bathi uChivara (Striped one – omigca iyimicwe). Ubukhulu becala izibongo ezingeziduko ziphathelele kumagama ezinyanya. Kudityaniswa amagama oobaw' omkhulu beso siduko, oodad' obawo, amangcwaba namagquba ekwakumiwe kuwo ngokwembali yeso sizwe. Uyabongwa umntu othile ngendima yakhe engenachaphaza. Esi sibongo asibhekiswa kuye koko sibhekiswa kwisizwe aphuma kuso. Unconywa nje lo mnombo kucingwa abantu aphuma kuwo abakwele mimoya. Izinyanya ukuze ziphile ubomi ekufeni zixhomekeke kwizizukulwana zazo ezikhoyo nezo zisezayo. Indlela yokunqulwa kwezinyanya ifana yodwa, kuba abakwelemimoya baluphawu oluphilileyo lokudibanisa abahleliyo besizwe babeyimbumba yamanyama. Abantu besizwe samaTembo bayazingca ngesizwe sabo esinconywa ngobubele nangobuntu. La magama abonakala ecacile xa kunconywa esi sizwana nguMazvimbakupa oko kukuthi osandla sivulekileyo. AbaTembo abaMnyama bathi banjengomhlambi wamaqwarhashe wona uthi xa ushukuma usuke ufane twa-to-tse nesilo esinye esimileyo. Iziduko ezi zizibongo ezinempawu ezicacileyo zezibongo zomthonyama, zilikhonkco elidibanisa esi sizwe nembali yaso yamhla mnene. Izibongo ziyaziphuphumela ukuphuma. Ngemihla yangaphambili bekulula ukutsitywa kwemigca ethile kufakwe eminye, kwakungekho sicwangciso sbekufuneka silandelwe xa ubani ezithutha okanye ezinqula, akusekho nakuthetha ixesha elide ngoku xa uzinqula. Esona sizathu sibangela oku , kukuba inkcubeko yesizwe samaShona itshintshile. Umgangatho wokufundiswa kwamasiko, nokufundiswa kwentetho uhlile. Iindawo zokufundiswa kwamasiko nolwimi ngokwendlela yasendulo zathatyathwa zizikolo, zikliniki necawa.

Basibona isizwe samaShona sinamaxesha okuzinqula uHodza noFortune (1979:29) Akunyevulelwa umntu weso siduko, bunyhashwe ubukhulu bakhe, okanye iwonga lakhe lisingelwe phantsi ngokuthi ihlaselwe ibulawe indoda, okanye umfazi weso siduko agcagce, bayazinqula abantu beso siduko ukomelaza amagwala, akhuthazwe ukuba afunze emfazweni, ude uve kuvunywa negwatyu. Phaya emakhaya inkokeli yesizwe iyazinqula. Indoda ebuya ekuzingeleni iyanqulwa nethe yahlangula umntwana engozini iyanqulwa ngumfazi.

Izibongo eziphathelele eluntwini zahluka zibe ziindidi ezintathu ngokubona kukaHodza noFortune (1979:31-42). Udidi lokuqala lwezi zibongo lwenziwa xa kunconywa umntu wasetyhini. Ezo zizibongo zothando yaye ziqala ukwenziwa ngabantu besebancinane kwimbutho zabo zolutsha. Ufika oorheme bezenza kwindlelana ezisinga okanye ezivela emlanjeni. Indoda iyambonga umkayo abe yena eyikhwazela ngoncumo. Ubukhulu becala ezi zibongo lubabazo oluphuphuma uthando. Udidi lwesibini kubongwa abantu abathe bazibalula kwimiba ethile yasekuhlaleni. Iinkosi, iimvumi namagcisa abandakanywa kolu didi. Udidi lwesithathu lwahlulwe kabini. Umntu uzibonga yena ngokwakhe. Lukho nolu udidi lokuntyontyela izinja, iibhokhwe neenkunzi zeenkomo, abe ke umntu eyifunza edabini lo nto ayintyontyelayo. Amaxesha amaninzi abelusi baphetha besilwa bona kule meko.

Ingxam eyakha izibongo uyivakalisa u-Opland (1998:87) ngokuthi amagama ngumbilini wezibongo. Amagama athiywa abantwana abangamaXhosa antama imeko umntwana avele eyiyo ekuzalweni, okanye isiganeko seNdalo esibe sikho ngexesha lakhe lokuzalwa. Bathiywa amagama asetyenziswa kubomi babo bemihla ngemihla abantwana yaye igama linentsingiselo.

Engqina uthotho lwamagama anguYali-Manisi emasiwaqwalasele nesenzelwa ngawo umzekelo wentsingiselo yegama ngu-Opland (1998:87) ngolu hlobo:

#### *Igama laseKuzalweni.*

UYali-Manisi wanikwa igama lokuba nguPhakamile. Abazali bakhe bacetyiswe ngumQwati ngeli gama, kuba yayiligama le nkosi yesizwe samaQwati. Abantu nezihlobo zikaPhakamile zimbiza ngalo elo gama uYali-Manisi.

#### *ElaseSuthwini.*

Igama uYali-Manisi awalinikwa eSuthwini nguZwelandile. Eli gama lalisetyenziswa ngabakhwetha kuphela.

#### *Elabamelwane.*

UYali-Manisi ube enelizwi elikhulu, abamelwane bakhe bamthiye igama lokuba nguZulu, izihlobo nabamelwane bakhe bayalisebenzisa elo gama.



*Elobutata igama.*

Izibulo likaYali-Manisi nguAzikiwe, kuthiwa ke kuye, nguSo-Azikiwe. Umafungwashe wakhe kuthiwa nguNophithizelo, kuthiwa ke kuye nguSo-Nophithizelo. Unonyana ongu-Sibusiso. Xa kubhekiswa kuye kuthiwa nguSo-Sibusiso.

*Amagama ezinyanya ezingamadoda.*

Uyise kaYali-Manisi nguMpungutwana, ozalwa nguManisi okanye uNobathana, uyise mkhulu nguNobaza, kanti ke uyise kaNobaza nguTe. Abantu abamaziyo nabasondeleyo kuye nabo bawaziyo umnombo wakhe bayawasebenzisa la magama.

*Amagama amadoda ngokwesiduko.*

Abantu abamaziyo uYali-Manisi bayamthutha okanye bayamnqula ngeziduko ezithi: Ncotshe, Ndala noMomane.

*Amagama eenkosi zakowabo.*

Wonke umntu owaziyo umnombo weenkosi zabaThembu, emazi noYali-Manisi akakwazi ukungathethi ngoNgubengcuka, uHala noZondwa, kuba ziinkosi.

*Amagama eenkabi zeenkosi zakowabo.*

EkaNgubengcuka nguNompofu.

EkaMnqanqeni nguDilitashe.

EkaMatanzima nguKratshi.

Abantu ababazi ukusuka nokuhlala ubukhosi bomzi lo wasebaThenjini bababulisa ngezinkabi abantu abangabaThembu.

Amagama akwiziduko zesiXhosa asekwe kwizibizo okanye kwizenzi. Iziduko yinto ethandwa nahloniphana ngayo amaXhosa. AmaXhosa ayabongana ngeziduko. Umzekelo osekwe kwizimvo zika-Opland (1998:93) uthi zingumxhelo wezibongo iziduko esiXhoseni kubantu abangamaXhosa zikwanjalo ke nasezinkosini. Yiva nanga amagama ekusekwe kuwo isiduko okanye izinqulo:

UDlom' omdlanga,

USokhawulela,

UNgqolomsila,

UYem-yem.

Uvela zimbentsele.

(azisambentseli zoyik'abeLungu)

UMadiba owadib' indonga.

UZondwa ziintshaba.

USo-Phitshi.

La magama amanyange asendulo, ngamagama abantu, kodwa ngoku asetyenziswa njengesiduko zizizukulwana ngezizukulwana zala manyange. Akwasetyenziswa nangendlela apha abathi abantu bawo bazithuthe ngawo. Ngala magama athi asetyenziswe xa kusetyenzwa umcimbi wekhaya, kucengwa-cengwana nezilo, amarhamncwa ekhaya kufuneka zijongise ubuso bazo kwikhaya labo.

U-Opland (1998:94) usinika amagama neziqhulo zabantwana begazi ekuthe ekuhambeni kwamaxesha zabizwa njengeziduko. Lithi eli balana lala magama ajike azizinqulo.

*UDlomo.*

Uzuze isikhundla sobukhosi ngokuthi oyise umkhuluwa wakhe uHlanga. Unikwe isiqhulo sokuba nguDlom' omdlanga, kuba isikhundla sakhe sobukhosi esizuze ngokusebenzisa umdlanga.

*USokhawulela.*

UDlomo uthe akuphanga ekhawulela ilungelo elingelo lakhe waqhulwa ngelokuba nguSokhawulela. Nanamhlanje abantu bakaDlomo bazingula ngooSokhawulela.

*UNgqolomsila.*

UDlomo uthe akumoyisa umkhuluwa wakhe uHlanga wamhlutha ubukhosi. Abantu bambone uDlomo endolosa ukuhamba sengathi ubhenqe itshoba kwasekusithiwa nguNgqolomsila. Abantu bakwaDlomo nanamhla oku bazingula ngokuthi bangooNgqolomsila.

*UYem-yem.*

UDlomo uchitha-chithe umkhuluwa wakhe uHlanga nabalandeli bakhe ebabhuntseka ngomkhonto ephatha kubabinza ebayem-yemza. Eso siganeko sokuyem-yemzwa kwabo



ngomkhonto sinikwe intlonipho ngokuthi sibe kwizinqulo zooDlomo ngokuthi bangooYem-yem.

#### *UVela zimbentsele.*

UDlomo wakuba emoyisile umkhuluwa wakhe bagcoba abantu bakhe bade bagqwesa ngokugcoba abasetyhini kuba basuka banyusa nezikhakha zaveza imilenze namathanga kwabe njalo kuqala isinqulo esithi nguVela zimbentsele. Kuthiwa azisabhentsi ngoku kuba zoyika abeLungu.

Thina basemaXhoseni jikelele siyazi singayixelelwanga ngumntu wasemzini eyokuba esi siduko kuthiwa nguVela bambentsele, hayi uvela zimbentsele. Uthe akuthi gqi uDlomo, ethwele intshinga yoloyiso kuba emoyisile umkhuluwa wakhe uHlanga, wahlahlamba, uyiizela uvuyisana naye wonke umhlambi wasetyhini. Umhlambi lo wasetyhini ngumhlambi wokuzingca ngento oyenzayo, kwadlalwa ngezikhakha izinxibo zaloo maxesha zimana ukujiwu- jiwulwa ngapha nangapha. Kuloo midlalo yemivuyo imilenze namadolo ayemana ukuthi lenye gqi kwabasetyhini. Sivele apho ke esi sinqulo sokuba nguVela Bambentsele uDlomo.

#### *UMadiba.*

UMadiba lo ngunyana kaHala. Lo Madiba walwa wancedisana noyise uHala ukudiba iinkenkebula zamanxeba nobutshaba oba bukho phakathi kwabalandeli bakaDlomo noHlanga. Unconyiwe unyana ngeso senzo kwasekusandiswa igama elo lakhe kwathiwa nguMadiba owadib' iindonga.

#### *UZondwa.*

UZondwa ngunyana kaTato owazondwa ngenxa yokuba uyise mkhulu uMadiba wadibanisa isizwe ebesichithekile sizalana phofu. Isinqulo esithi, Zondwa ziintshaba sivele kweso sithuba kwaDlomo.

#### *USo-Phitshi.*

UPhitshi lizibulo likaNdaba, uNdaba yena elizibulo likaZondwa inkulu kaTato ongunyana kaMadiba lo ungunyana kaHala, uHala lo ungunyana kaDlomo. Indoda ibizwa ngomntwana wayo nokuba ngunyana nokuba yintombi njengoko kanye kunjalo kuNdaba kuba kuthiwa nguSo-Phitshi. Le nto ithetha ukuthi ke Lawundini nguyise kaPhitshi.

Kwanyandla ke sitshilo ukuthi izibongo ezi ziziduko zinentlaninge yamagama abandakanya umnombo wesizwe njengoko kanye ubona apha kwisizwe sikaDlomo.

Ethetha ngezibongo ezinamagama omntu u-Opland (1998:94) uthi izibongo ezingomntu zinothotho lwamagama ngaphandle kwegama awalithiywa kowabo umbongwa. Utsho esinika umzekelo ngamagama weMbongi yesizwe jikelele uMqhayi waseNtab' ozuko owanikwa uthotho lwamagama yintanga yakhe besakhula ngolu hlobo:

*Lugag' olubomvu.*

Esaluphosa singamakhwenkwe

Saluphosa noko sesingamadoda;

*Lility' elingquthu* lasemaZimeni.

*Usihlambela bhafini* ngokwenkosazana;

*Usigoxa kamileni* ngokwenkosi yomLungu.

*Ntak' enamandla* sisinagogo,

kuba sibalek' amathumb' elenga-lenga. (Mqhayi 1938:79).

Sibona amagama awongeziweyo kaMqhayi anjengala: *Ulugag' olubomvu*, *Lility' elingquthu*, ngu*Sihlambela bhafini*, ngu*Sigoxa kamileni* no*Ntak' enamandla*. Lamagama asekwe kwizikweko, kanti ke uyakuphawula ukuba igama landisiwe emngceni. Onke lamagama ancedisa ekuchazeni ubunjani benkwenkwe enguMqhayi emikhwa yayo ingaqhelekanga nangani yayizimisele ebomini.

Ngokutsho kuka-Opland (1998:95) isakhiwo ekusekwe kuso ingqokelela yezibongo zeenkosi nguRubusana kwinkulungwana yeshumi elinethoba uzoba umfanekiso ocacileyo ngoMtshiki unyana kaHintsa emvelisa kulo mbongo ngolu hlobo:

*Yimbadlu' ukukhuph' umoya.*

*Intw' eyathi yakumitha* zaphel' iimpundu,

Yathi yakuzala zand' ukuvela...

*Irhasowa.*

*Ugxel' egxumeka.*

*Ungqengqa ngezibond' inge ngumf' omhle.*

(Rubusana 1911:243).



Ngezibongo zomthonyama kubeSuthu uKunene (1971:1) uthi eyona ngxam yezibongo kukuncoma, ukubabaza ukulunga, ubugorha kwanokukhuthaza ubuchule bokulwa. Imfazwe yakuba iliwe kwaphumelelwa, ijoni elithe lazibalula ngokukhalipha liqamba izibongo zalo, kungenjalo lifakele imigca embalwa kwizibongo zalo ebezihleli zikho kakade. Yiyo lo nto uMshweshwe, uKumkani wabeSuthu owayedume okwehashe lomdyarho ngeminyaka yeziphithi-phithi zomkhosi kaTshaka owawugqugqisile kwelakwaZulu ukuya kuma eMpuma, neyathi yabulala amaBhulu ngaseNtshona eselula yena, emva kokuhlasela ngempumelelo uRamonaheng athimbe nenkomo zakhe, athi ngaye:

Ke nna Moshweshwe Moshwashwaila wa ha Kadi,  
Lebeola le beotseng Ramonaheng ditedu.

*(NdinguMchebi obukhali, umshevi umzukulwana kaKadi  
Ndingubhleyidi yoMchebi ochebe izindevu zikaRamonaheng.).*

(Kunene 1971:1)

UKunene (1971:1) uthi, igama elibalulekileyo likaMshweshwe (uMhcebi) labhalwa ngelo xesha nguMshweshwe ngokwakhe. Phambi kwesi siganeko amagama akhe abe emabini qha. Igama lakhe lokuqala lelo lokuzalwa uLepoqo, kanti ke elesibini walizuza ngexesha angumkhwetha nguLetlama, ukuze uqondwe kakuhle umoya wobugorha kwanomoya wokuqanjwa kwezi zibongo zomthonyama, mayaziwe ngabantu into yokuba uMshweshwe wamhlasela uRamonaheng engenziwa kukudinga koko wabe efuna ukuzivavanya amandla akhe, ubudoda nokukhalipha. Wamhlasela ukuze azuze isidima, imbeko nokuhlonitshwa.

Izibongo zomthonyama, uKunene (1971:1) uzibona zisetyenziswa kwiimeko ezinjengobugorha kwanokuhlonelwa. Ayikwazi ukwenzeka ke le nto de abantu bakholelwe ukuba ibango lobukhosi likuwe yaye ufanele uhlonitshwe ngenxa yokuba izinto abanomdla kuzo zikuwe nokuba uzizuze ngokusinda cebetshu.

Ecacisa ngentlonelo uKunene (1971:2), usizobela umfanekiso wombongo owaqanjwa ngoMasopha ongomnye woonyana bakaMshweshwe othi:



Nkau moreneng maobane o b' a ile ho Moshoeshoe,  
 A il' o qela dikgomo sehlabeng ;  
 Ba mo neha tsa makwala, a di hana ;  
 Tsa makwala o di entse mofaho.

*(Izolo uNkau uye kwikhomkhulu likaMshweshwe,  
 Ngeliya kucela iinkomo kwikomkhulu;  
 Unikwe iinkomo ezinikwa amagwala;  
 Unikwe ezamagwala ukuze ahambe esitya ).*

Ngokwakwimeko yakwaMshweshwe, iinkomo ezifanele amagwala ziinkomo ezikhutshwa njengesipho. Into esixelela yona imbongi kukuba uMasopha waya kucela imvume yokuhlalsela. Uyise uMshweshwe umnqandile waza wamnika iinkomo kwezakhe. Loo nto ayizange iwuthothise umnqweno kaMasopha. Uzithathe njengenkomo zoncedo ezo wazinikwa nguyise, hayi iinkomo emakahlonitshwe ngazo. UMasopha ube efuna indebe, hayi ukutya, seso sizathu esibangela ukuba awadele amazwi kayise aphume iphulo aye kuhlasela ukuze azuze ukuhlonitshwa.

Ngokubona kukaDamane noSanders (1974:20) bathi izibongo zomthonyama zabeSuthu, umbongwa udla ngokuba ngumqambi zibongo. Bezibakho iimbongi ezibonga iinkosi ezithile. Ezo zibongo zomthonyama bezibhalwa ziintshantshathela zamaciko ancamisileyo. La maciko ngala athi kamva avunywa ngelokuba aziimbongi. 'liroki' xa zizininzi, ukuze kuthiwe xa inye, 'seroki.' Yinyaniso eyokuba ezinye iinkosi bezikhetha ukuzibhalela izibongo emazibongwe ngazo. Ezo nkosi zathulelwa umnqwazi ngalo nto. Iinkosi zabeSuthu namhlanje zibongwa oku kweenkomo. Yiyo loo nto unkosi Maama noNkosi uLerotholi basuka bazibonga bona ngokwabo. Iinkosi ezixhomekeke kwimbongi ukuze zibongwe amaxesha amaninzi zithi akulele nto ekungombeni amagogogo okuzigwagwisa. Kuvele izibongo ezibhalwe nguNkosi Posholi nanguNkosi Lerotholi bencediswa ngabantu ezibakhethileyo. Kwizibongo zomthonyama zanamhlanje kukho ubungqina obucacileyo bemo yezibongo zemveli.

Bevakalisa uluvo lwabo ngezibongo uDamane noSanders (1974:34) bathi usingaye kwizibongo liqhawe, inkosi okanye ijoni. Injongo yembongi kukubonga ngento ayiyo nangezinto azenzileyo umbongwa. Isibongo sahlulwa sibe yimihlathi, imvanosiphelo ayikho nomlinganiselo wobude awufani ncam. Ingxam yesitanza ngasinye ingombongwa

ikwabandakanya namaphakathi athabatha indawo ephambili. Inkangeleko yombongwa iboniswa kwizibongo ezingaye, ezinye izibongo zidiza iziganeko ezingaye. Umfanekiso ongaye kwezinye izibongo udizwa ngezikweko nangezifaniso. Kwisibongo esibhaliweyo ngombongwa, uva kuso ukuba uyakhuthazwa, uyacelwa, uyalunyukiswa nokuba wathulelwa umnqwazi na.

### 1.2.2 INKCAZO NGEZIBONGO ZOMTHONYAMA

Echaza ngezibongo zomthonyama uRubusana (1911:vi) uthi izibongo yiyona nteto bopela kuyo bonke ubuciko besiXosa yaye iyeyona nteto ishwankatela zonke izafobe zokuteta esiXoseni. Izibongo yinteto ekungelula ukuyiqonda ngenxa yokunqaba kwamagama asetyenziswa yimbongi nangokuswela umoya wokubonga. Inkoliso yeembongi ezingamaqaba itanda ukusebenzisa amagama achasekileyo kubantu abafundileyo ngokukodwa abo bangamagqoboka aluvo lwawo lu ete-ete nabo bangatandiyo ukuba zibekwe ngamagama azo.

Egwadla ngezibongo zomthonyama uSchapera (1965:1) uthi izibongo zomthonyama yimo yoncwadi lwemveli olufumaneka kuluntu lwe-Afrika esemaZantsi. (AbeNguni, amaTsonga, abeSuthu namaVenda).

Izibongo zomthonyama, ngendlela azijonga ngayo uCope (1968:17) ziyilanda ezantsi intlalo yakwaZulu yaye akusoze ukwazi ukuzihlalutya ngokupheleleyo ungawazi ngokugqibeleleyo amahla ndinyuka entlalo kwanenkcubeko eluphawu lobunganga beso sizwe.

Bebhala ngezibongo zomthonyama uMbadi noGebeda (1978:71) bathi izibongo ezi ziziqhulo ekuqhulwa ngazo lowo sukuba ebongwa. Olu hlobo lokuqhula lukwizibongo lubonisa imbeko nendlela athandwa ngayo lowo uqhulwayo. Udla ngokuqhulwa ngezinto azenzayo okanye ngento ayiyo nangeziganeko ezinxulumene nobomi bakhe.

UHodza noFortune (1979:29) bathi ubukhulu becala izibongo zomthonyama zohlanga lwamaShona eZimbambwe zalatha kwizinyanya, kumagama eenkonde zohlanga, amagama eendawo namangcwaba apho baphumle khona abantu besizwe eso.



Uyiqaqambisa ngamazwi ambalwa inkcazo yezibongo zomthonyama uMbambo (1993:40) uthi ukubonga oku kukuncoma nokugxeka umbongwa. Izibongo ziziqhulo neziteketiso.

Ubungqina obucacileyo ngezi ziqhulo zikwizibongo zomthonyama nabu busanekwa nguBurns-Ncamashe (1961:109) xa aqhula uDavidson Mavuso inkulu yaseKunene kumaBhele Jikelele, iduna lakwaLutshaba kwaGaga kumhlaba wemiNgcangatelo eDikeni ngelithi:

Ngugagamel' uGaga engengowakhe,  
EngowakuloNgonyama wasemNgcangatelweni,  
Ngundod' iyakwaz' ukungen' iphelel' ebhekileni,  
Ngundod' iyakwaz' ukutshon' itshonel' ebhotileni.

USatyo nabanye (1995:50) bathi izibongo kwaXhosa zazifudula ziyinxalenye yobomi babantu okanye uluntu. Kaloku izibongo ezi zazidibene kakhulu nonqulo loluntu. Iimbongi zazinale nkolo yokuba amandla okubonga avela kwizinyanya, kangangokuba, ezinye iimbongi zaziqala zinqule izinyanya zazo zicele amandla okubonga phambi kokuba zibonge.

Phantse zonke ezi ngcali zibe zithetha into enye ngamagama awohlukeneyo xa zinika inkcazo yezibongo zomthonyama. Okucacayo kukuba izibongo zomthonyama zifumbethe lukhulu yaye ziyambathisa intlalo nenkcubeko ngezinavathi zamazwi anamandla.

#### *Imbongi yomthonyama.*

UCope (1968:27) uthi nguye nawuphi na ongathi abalise amabali, acule amaculo abuye aphuphume izibongo. Eyona nto ibalulekileyo bubuchule obucaca xa ziphuma ziphuphuma zibongwa kwanobuchule ekuzibhaleni.

UMbadi noGebeda (1978:19) bathi ulwimi lwembongi belucaca ubuchule balo xa luphethuphethula ukutya okuphekwe yinkosi: ukulawula kwayo nezinto yinto. Iimbongi bezingoovimba abathi bakuvulwa baphalaze okuninzi ngobukhosi nentlalo jikelele. Iimbongi ibisisithunywa sohlanga kuba ibihlwayela izimvo zalo.

Echaza indlela ayibona ngayo imbongi yomthonyama uJafta (1987:1) uthi kukho iimbongi zenkundla. Ezi mbongi zezo zisuka zidanduluke ngemihla emikhulu xa kuhlangele izizwe



ngezizwe, ingakumbi xa kukho iinkokeli ezibalulekileyo. Bekusithi ngemihla yakudala, phambi kokuba kungene ityala enkundleni kuqale kuphume imbongi itshayebele ukufika kwenkosi leyo. Ibiyibonga ngezibongo ezinxulumene nenkangeleko yenkosi leyo nangobume bayo.

UMtuze noKaschula (1993:7) bathi imbongi yomthonyama yayisoloko ibandakanywa neenkosi. Kuyinto eyamkelwe jikelele ukuthi iimbongi ezibonga iinkosi zazingabona mpondo-zihlanjiwe kwicala lokubonga.

Ngokwezi ngcali kuyacaca ukuba oyimbongi yomthonyama ngulowo oliso libukhali nongqondo ikrele-krele. Kucacile kanjaqo ukuba imbongi yomthonyama ngumntu oneliso lokubona apho singaboniyo thina. Umntu onjalo ngokweZibhalo eziNgcwele ngumprofethi, kanti ngokwasemaXhoseni lo mntu kuthiwa ligqirha.

### *Zibongwa njani izibongo ?*

Ngalo mbandela uCope (1968:28-29) uthi, imbongi zomthonyama ziyazikhawulezisa ukucengceleza izibongo zazo ngelizwi eliphakamileyo. Ezi zibongo zicengcelelwa ngendlela apha evusa ihlombe. Ityatyadule ke ibonga njalo, isenza konke oku nje, ayimanga ndaweni inye koko iyashukuma. Imana ukuthi tsi-gxada, imana ukwalatha apha naphaya.

Ethetha ngendlela ethi imbongi ibonge ngayo uOpland (1998:71) uthi iimbongi ezingaphezulu kwekhulu udlene nazo iindlebe, wazishicilela. Uqwalasele ukuba aziqali zizilungise izibongo zazo phambi kokuba zizibonge koko ziziqamba ngoku zizibongayo.

Bethetha ngokuveliswa kwezibongo uMtuzé noKaschula (1993:9) bathi iimbongi zomthonyama bezingabongi ngazitanza. Ibisuka imbongi ityatyadule, itsho ngotyukatha lomtyangampo ohamba uqhawulwa kukuphela komxhelo nomxhino wayo.

NgokukaMbambo (1993:40) zimbi iimbongi zisebenzisa amagama amakhulu kakhulu xa zibonga. Ityatyadule utyukatha lwendima ende ngokomoya wayo. Ezomthonyama ke zona la magama aziwacwangcwisi koko ayaziphokokela wona ngomlomo ngeli xesha ibongayo. Aya kuphokoka ke la mazwi isitsho ngoyolo olunambithekayo endlebeni. Itsho, itsho de ngaxa limbi uve sel' isithi, 'Ncincilili.'

Ephawula ngokuqanjwa kwezibongo uSatyo (1995:56) uthi ayihlali phantsi izicwangcise okanye izilungise izibongo zayo. Kuthi kwakuba kukho into eyichukumisileyo, idanduluke ibonge ngoko nangoko.

#### *Zibongwa nini izibongo?*

Uluvo lukaHodza noFortune (1979:31) luthi izibongo zesizwe besisenziwa xa kubonwa ukuba ubunganga besizwe bunyhashiwe ngokuthi kuhlaselwe kubulawe indoda okanye umfazi wendoda ogcagcileyo.

Ethetha ngokubhekiselele kubeTswana uSchapera (1965:6) uthi isaqhelekile into yokuba ubani aphakame eme esidlangalaleni phambi kokuba kusungulwe okanye uqosheliswe ukuxoxwa umcimbi ongusingaye ofana nokumiselwa kwenkosi kwisikhundla sayo solawulo naxa kukho iindwendwe ezibalulekileyo komkhulu.

USatyo (1996:63) uthi awona maxesha aqhelekileyo okubonga kuxa kukho iziyunguma, amatheko abandakanya isizwe siphela, imfazwe naxa kusenziwa amasiko anxulumene nezinyanya.

#### *Yintoni umsebenzi wezibongo?*

Umsebenzi wezibongo ngokubona kukaCope (1968:31) kukuvuma indlela efanelekileyo afanele ukuziphatha ngayo umntu. Kukucebisa lowo uphetheyo ukuba angabi nguZwilakhe. Zikwakhuthaza ukwamkelwa kondwendwe ngezandla ezishushu. Kukucebisa ophetheyo ukuba aziqaphele izinto abantu abanomdla kuzo. Izibongo zivuselela nobudlelane zivakalisa uluvo lwabantu. Izibongo zisinika umfanekiso ocacileyo walowo uphetheyo.

URycroft noNgcobo (1988:22) bathi zibonisa ubukhulu bekumkani nokwazi ububani besizwe. Ziqinisekisa ububani bomntu ngokwesizwe sakhe, zikwakhuthaza isisa. Izibongo azifi njengomntu obongwayo, zingumphefumlo, ubutyebi nobuqaqawuli besizwe ngokubanzi.



Le nyaniso uRycroft noNgcobo (1988:25) bayingqina ngalo mzekelo:

Kof' abantu, kosal' izibongo,  
Yizona zosale zibadabula,  
Yizona zosale zibalilel' emanxiweni.

#### *Ubume belizwe.*

Lilizwe elimiwe ngabantu abantetho yabo isisiXhosa. Eli lizwe lifumaneka phakathi kwama-33 nama-34 kumanqam esibanzi esisemaZantsi. Kwicala laseMpuma kukho umlambo iNciba, kwelasentshona kukho iNgcwenxa. Kumbindi weli lizwe kukho iqela lemilambo efana neTyhume, lZingcuka, iNxuba, iXesi, uMgqakhwebe neQonce okanye iBhafa. Ulwandle olwaziwa ngokuba yi-Indian Ocean lulo olurhangqe eli lizwe phaya ngaseMpuma. Wakuphakamisa amehlo ukhangele ngasemantla, ubona iintaba ezithe tshitshilili nezaziwa ngelokuba ziintaba zakwaMathole zigqunywe ngamahlathi akwaHoho. Uninzi lwezi ntaba luhonjiswe yingca, amawa, amadwala kwenemiqolomba eyaba luncedo kakhulu ngamaxesha eemfazwe zeli lizwe. Ziindidi ngeendidi iziqhamo zasendle ezifumaneka apha. Amaxesha onyaka omane acacile, lishushu iHlobo; bubanda ceke uBusika; uKwindla uthandwa nguye wonke ubani kuba kukho inyanga kaNdozosela; iNtwasahlobo izingca ngokuvuka kotyani ebuthongweni. Imvula ayinaxesha limiselekileyo lokuna, kodwa, iindudumo, isiphango, isichotho nekhephu zixhaphakile.

Ezi nkosi zintathu zamaXhosa zikhethwe phakathi kwentlaninge yeenkosi zasemaXhoseni, zimi kummandla woMneno-Nciba, kwilizwe elikuKunene kuKumkani uPhalo.

#### *Imfundo.*

Imfundo ixatyiswe kakhulu sisizwe esimnyama esingama-Afrika. Abazali bazimisele ukuba ibe sisiseko kubomi bomlisela nomthinjana kweli lizwe. Iititshala zawo ngoophopho noompondozihlanjiwe. Iinkcutshe zeetitshala ziwufundisa ngamaxesha awahlukeneyo ngokwamabutho wawo umlisela nomthinjana. Iminyaka ebaluleke kakhulu yiminyaka yezilimela kumlisela wakowethu. U-Opland noMtuzze (1983:76) bacaphula amazwi kaMqhayi angqina le nyaniso ngokuthi:

Siza kubambana ngeSilimela thina mabandla kaPhalo,  
Yona nkwenkwez' inkulu,



kuba yinkwenkwezi yokubal' iminyaka,  
Yokubal' iminyaka yobudoda,  
Yokubal' iminyaka yobudoda,  
Iminyaka yobudoda.

Umlisela ubaluleke kakhulu kwisizwe esimnyama ngokukodwa esingamaXhosa. Yiyi loo nto uthi xa inkwenkwe isiwa esuthwini ikhethelwe isikhakhamela sekhankatha. Ikhankatha njengetitshala yindoda eyaziwayo ngesimilo esihle ekuhlaleni. Le yindoda eza kubafundisa ngezinto-yinto zasekuhlaleni besesuthwini nje. Ukusulungeka kwetitshala elikhankatha labakhwetha ukubona ngolu hlobo uBurns-Ncamashe ( 1961:28-29):

Amakhwenkw' aphantsi kwalo  
Liwalathisa umgaqo  
Ngokuqala liwuhambe,  
Ze lithi makalandele...  
Amacebo okuphila,  
Nezithethe zamaXhosa,  
Izimbo zasebuntwini  
Lifundisa ngazo njalo...  
Ubuxoki nobusela  
Nobugqwirha nobunyoka,  
Libunyemba kom' amathe,  
Kwabakhankathelwa lilo.

Obu bungcali nobu buhomba abuqali kwezi titshala, buqala ngengcibi yamakhwenkwe. Ethetha ngokucikizeka kwenkcubeko ekwingcibi uBurns-Ncamashe (1961:21) uthi:

Iba lithole lomgquba  
Elaziwa jikelele;  
Umntu ongenamikhuba,  
Khon' ukuz' ahlonipheke...  
UNohajis' olihenyu  
Akangeyizal' ingcibi,  
Hlez' idyobh' onyana bethu  
Ngaloo mfuza isisibi

Uhlanga lumxabisile;  
Abamnika imibeko  
Bona bazihlazisile.

Asingewubekeli bucala umthinjana kuba nawo ubufundiswa zinkcala-nkcala zeetitshala ezitshatsheleyo ngolwazi. Intonjane sisikolo sodumo nodidi kwisizwe esimnyama. Yakuzibhaqa intombi ifikelele kubudala bokuba ingaya emzini ihlebela unina. Iyathonjiswa kwantonjane, iphathwa ziintshantshathela zezifundiswa. Kwesi sikolo intombi yomntu ifundiswa ngeendlela ngeendlela zokuziphatha zasebuntombini. Imfundiso ekwesi sikolo imlungiselela nomzi umntwana oyintombi.

Ezi zikolo zemveli ziyahayeelwa kule mihla. Isizekabani kukungacoceki kweetitshala ezihlohla abantwana kuzo namakhankatha.

#### *Imfazwe.*

AmaXhosa, ooyisemkhulu beziinkosi sithetha ngazo apha balwe unanabezi lweemfazwe betyhala-tyhalana nezizwe zabamhlophe ezirhwaphiliza umhlaba kaPhalo. Ubungqina bezi mfazwe yiMfazwe yeZembe ngowe-1846 nekaNongxokozelo eyaba sisiseko sekaGcaleka okanye ekaNgcayechibi ngowe-1877. Le mfazwe yile yethoba kwiimfazwe eziliwe kummandla weEastern Frontier ngokutsho kukaMeintjes (1971:284-299).

#### *Umtshato.*

Ngaphambili umfana okanye intombi ibihlolelwa lakufika ixesha lokuba ibe nomlingane. Le nkqubo yazala amasikizi awoyikekayo noqhawulomitshato. Namhlanje oonyana neentombi bayazibonela abantu abaza kuhlala nabo ebomini. Ziindidi ngeendidi imitshato kodwa ukho lo kuthiwa ngumguqo, utyiso-masi kwanomdudo. Uthe umdudo kuba uneendleko eziphezulu yaluhlobo lomtshato weengcungcu nabantwana begazi kuphela. Iinkosi neekumkani zazibonelwa, nanamhla oku lisekho elo siko nakubeni nalo lithande ukuba nesihlava nje. Intombi yekumkani yendela kunyana wekumkani. Sinomzekelo ophilileyo phaya kwaNgqika. Intombi kakumkani uZwelithini yendele kwiMbombosholo yakulo-Mbombo, inzinzilili, ukumkani uMaxhoba Sandile, Aa! Zanesizwe!

#### *Indawo yenkosi.*

Inkosi kwasendulo ibingumthandi nomkhonzi wesizwe. Luxanduva lwenkosi ukudibanisa imihlambi eyalanayo. Kumzuzu ulawulo ngomelo lukho kwiinkosi ezimnyama. Inkosi



iyahlonitshwa ngokukodwa xa ingenguye uzwilakhe. Ngamaphakathi asisandla senkosi ekulawuleni nasekugwebeni amatyala, nangani nje inkosi inguyise wesizwe. Inkosi ilikhonkco elidibanisa uluntu nezinyanya zalo, oku ikwenza ngokukhuthaza ukugcinwa kwamasiko nezithethe. La masiko nezithethe aqala agcinwe yiyo kuqala ukuze abantu balandele ngumzekelo abawubone kuyo. Inkosi ngumgcini wezinto ezinexabiso eziya kuthi kamva zincele isizwe.

Isifundo esi sahlulwe sazizahluko ezihlanu eziqulathe ezi ngongoma zilandelayo:

ISAHLUKO 1: Injongo yesi sifundo ivelisiwe kwesi sahluko. Imida kwanothende oluza kulandelwa zichaziwe. Ithiyori yezibongo zomthonyama kwanenkcazo yazo inikwe yacaciswa. Uthotho lwemibuzo ephendulwe kuso ifana nale ithi: Ngubani na imbongi yomthonyama? Ibonga njani na? Ibonga nini na? Yintoni umsebenzi wezibongo zomthonyama? Ubume belizwe ezimi kulo ezi nkosi, imfundo, imfazwe, umtshato, indawo yenkosi ziveziwe kwesi sahluko.

ISAHLUKO 2: Uboniswe ngomzobo umnombo kaNkosi Whyte Lent Mbali Maqoma. *Aa! Zweliyazuza!* Izikhahlelo, amagama eenkosi, aweenkabi, awamakhosikazi naweendawo ezibalulekileyo achaziwe apha. Umzobo wokwalamana kwesizwe samaJingqi nesamaRharhabe ubonisiwe nawo. Uhlalutywe lwezibongo ezingoNkosi Whyte Lent Mbali Maqoma lwenziwe. Esi sahluko siphethwe ngesishwankathelo.

ISAHLUKO 3: Kwesi sahluko siboniswa umzobo womnombo kaNkosi Doyle Mpuhle Jongilanga *Aa! Vulindlela!* Amagama eenkabi zeenkosi nawamakhosikazi abalulekileyo kwaMdushane sixelelwa ngawo. Salathiswa uJongilanga engumzukulwana kaNdiyalwa. Imisebenzi yosiba kaJongilanga inikiwe. Izibongo ezibhalwe ngaye zihlalutyiwe kwesi sahluko. Esi sahluko siphethwe ngesishwankathelo.

ISAHLUKO 4: Kwesi sahluko siboniswa umzobo womnombo aphuma kuwo uNkosi Sipho Mangindi Burns-Ncamashe *Ah! Zilimbola!* Amagama nezikhahlelo zeenkosi zidwelisiwe apha kuso. Amagama amakhosikazi abaluleke ngokuzala iinkosi zamaGwali nawee nkabi zeenkosi abonakalisiwe. Silwalathisiwe usiba lukaBurns-Ncamashe. Zihlalutyiwe apha izibongo ezibhalwe kwangale nkosi yamaGwali. Esi sahluko siphethwe ngesishwankathelo.





## ISAPHLUKO 2

### UNKOSI WHYTE LENT MBALI MAQOMA, *Aa! Zweliyazuza!*

#### 2.1 INTSHAYELELO

Kwesi sahluko siboniswa umzobo womnombo wenkosi yesizwe samaJingqi uNkosi Whyte Lent Mbali Maqoma, *A! Zweliyazuza!*. Izikhahlelo, amagama eenkosi, aweenkabi, awamakhosikazi naweendawo ezibalulekileyo acacisiwe. Umzobo wokwalamana kwesizwe samaJingqi namaRharhabe ubonisiwe. Uhlalutyo lwezibongo ezingoNkosi Whyte Lent Mbali Maqoma. Siphethwe ngesishwankathelo esi sahluko.

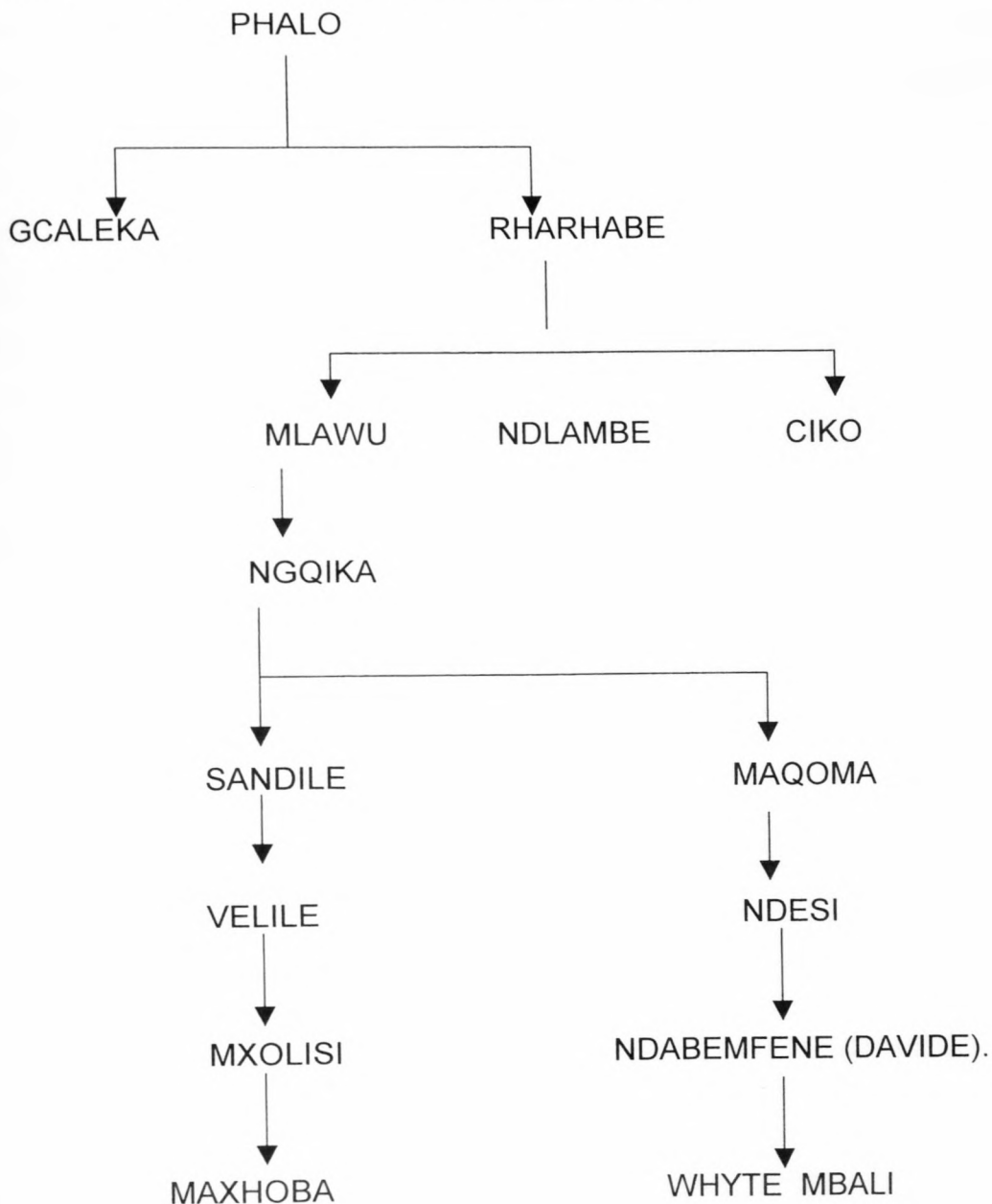
##### 2.1.1 INJONGO

Sinqwenela ukwazi ukuba uMaqoma ingaba uyiyona inkosi yamaJingqi ngokwemveli. Sikwafuna ukukhangela iimpawu zentlalo nezenkcubeko kwizibongo ezingaye.

##### 2.1.2 UMNOMBO KAMAQOMA

UNKosi Whyte Lent Mbali Maqoma yinkosi yemveli. Umnombo wakhe ulandeka kwindlu yasekunene kaKumkani uNgqika, kaMlawu kaRharhabe kaPhalo. Sichola-chole lo mzobo womnombo wakhe khona ukuze abantu baqiniseke ngemvelaphi yenkosi esithetha ngayo. Masikhe siwuqwalasele ke lo mzobo-mnombo ungenzala kaNgqika ukuya kuma ngoMbali Maqoma oyinkosi yesizwe samaJingqi:

Nanku umzobo ongemvelaphi yeenkosi zamaJingqi:

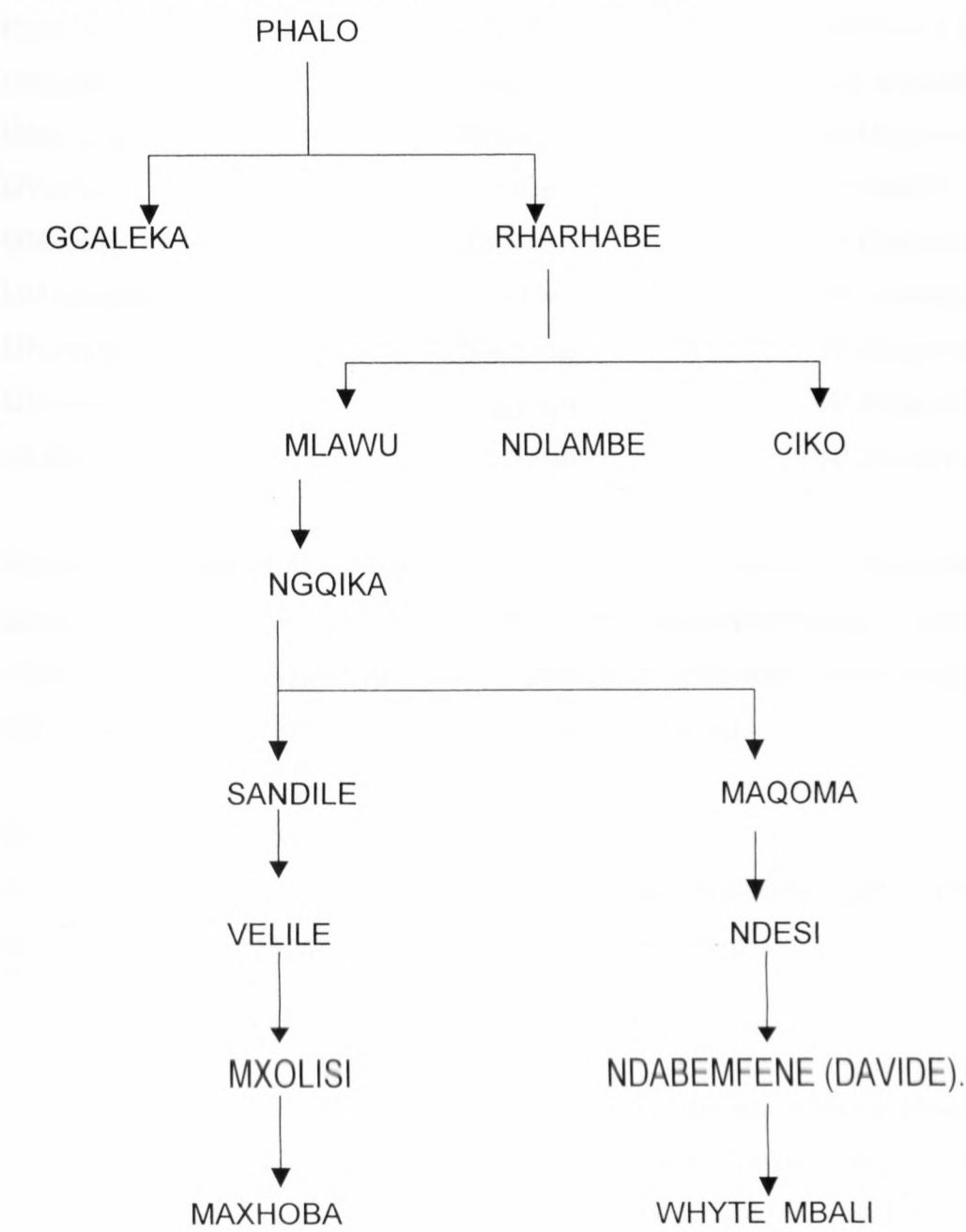


### 2.1.3 IZIKHAHLELO ZEENKOSI ZAMAJINGQI

Ukukhahlelwa kwenkosi yinkcubeko endala neyaziwayo jikelele kumzi wasemaXhoseni. Sibone kufanelekile ukuba masizifake apha izikhahlelo njengabantu abajolise kwinkcubeko kuba kakade ziyinxalenye yayo. Oku kukwalatha unxibelelwano olukhoyo phakathi kwenkcubeko yemihla yasendulo kwakunye nemihla yanamhlanje. Nanga amagama, iifani, nezikhahlelo ezithe zafumaneka zeenkosi zendlu kaRharhabe zidweliswe ngezantsi apha ukusuka kuNgqika ukuya kuma ngokumkani uMaxhoba wendlu enkulu, ukuze sime ngonkosi uMbali Maqoma kwindlu yasekunene kaNgqika.



Nanku umzobo ongemvelaphi yeenkosi zamaJingqi:



2.1.3 IZIKHAHLELO ZEENKOSI ZAMAJINGQI

Ukukhahlelwa kwenkosi yinkcubeko endala neyaziwayo jikelele kumzi wasemaXhoseni. Sibone kufanelekile ukuba masizifake apha izikhahlelo njengabantu abajolise kwinkcubeko kuba kakade ziyinxalenye yayo. Oku kukwalatha unxibelelwano olukhoyo phakathi kwenkcubeko yemihla yasendulo kwakunye nemihla yanamhlanje. Nanga amagama, iifani, nezikhahlelo ezithe zafumaneka zeenkosi zendlu kaRharhabe zidweliswe ngezantsi apha ukusuka kuNgqika ukuya kuma ngokumkani uMaxhoba wendlu enkulu, ukuze sime ngonkosi uMbali Maqoma kwindlu yasekunene kaNgqika.

IGAMA	UYISE	ISIKHAHLELO
UNgqika	Mlawu	<i>A! Lwaganda!</i>
USandile	Mlawu	<i>A! Mgolombane!</i>
UVelile	Sandile	<i>A! Velile!</i>
UMxolisi	Sandile	<i>A! Bazindlovu!</i>
UMaxhoba	Sandile	<i>A! Zanesizwe!</i>
UNjalatya	Maqoma	<i>A! Jongumsobomvu!</i>
UDavide	Maqoma	<i>A! Ndabemfene!</i>
UMbali	Maqoma	<i>A! Zweliyazuza!</i>

Inxaxheba ethatyathwa sisikhahlelo kwinkcubeko yabantu abamnyama ngokukodwa abangamaXhosa ayinganganto. Isikhahlelo siyasetyenziswa ukubulisa inkosi, kanti ngelinye ixesha siyasetyenziswa ukubonisa intlonelo nokuyithobela. Nazi ezinye izikhahlelo nemvela-phi yazo eyaziwayo jikelele luluntu:

ULent Whyte Mbali Maqoma, *Aa! Zweliyazuza!*

U- '*Aa! Zweliyazuza!*' sisikhahlelo okanye indlela abuliswa ngayo unkosi Mbali Maqoma ngabantu bakhe abangamaJingqi nasisizwe ngokubanzi.

UNjalatya Maqoma, *Aa! Jongumsobomvu!*

U- '*Aa! Jongumsobomvu!*' sisikhahlelo okanye isibuliso awayebuliswa ngaso uMaqoma, into kaNgqika yasekunene ezalwa nguNothonto. Yinkosi ebikhaliphe kunene, iliciko nechule ekulweni nasekuphatheni umkhosi. Inkabi yakhe yenkomo ebithandwa kakhulu ngamaMbombo yaye inguJingqi, nesizwe sakhe ke kwasele kusithiwa ngamaJingqi (Yali-Manisi 1980:145-146).

UNgqika Mlawu, *Aa! Lwaganda!*

U- '*Aa! Lwaganda!*' sisikhahlelo awaye ebuliswa ngaso uNgqika unyana kaMlawu. UNgqika uyinkosi ebithandwa kakhulu ngabelungu.

USandile Mlawu, *Aa! Mgolombane!*

U- '*Aa! Mgolombane!*' Sisikhahlelo okanye isibuliso awayesakubuliswa ngaso esi ngabantu bakhe, bekude kuthiwe kunkosi uSandile nguSo-Emma, ehlonitshwa ngentombi yakhe (Yali-Manisi 1980:144).



UVelile Sandile, *Aa! Velile!*

Sisikhahlelo okanye isibuliso esi, kanti ikwalelona gama abizwe ngalo ngabantu bakhe abangamaRharhabe ukumkani uVelile.

UMxolisi Sandile, *Aa! Bazindlovu!*

U-*'Aa! Bazindlovu!'* sisikhahlelo sonyana kaVelile esi, nguyise kaMaxhoba, lo uyikumkani kwelakwaRharhabe.

UBangilizwe Maxhoba Sandile, *Aa! Zanesizwe!*

U- *'Aa! Zanesizwe!'* sisikhahlelo okanye isibuliso abuliswa ngaso lo nyana kaMxolisi ngabantu bakhe abangamaRharhabe. Thina maRharhabe ngeQanda lesizwe samaRharhabe sithi:

*UKumkani Bangilizwe Maxhoba Sandile, Aa!Zanesizwe!* ngu: M. Mbambo.  
(sikrwentshulwe kwincwadi engekapapashwa).

*Aa! Zanesizwe!*

Yimbushumbushu embombosholo,  
Imbombosholo embushumbushu,  
Ithole lebhumbesi ngathi limbuna.  
Wafanelek'umntwan' ekumkani,  
Eyikumkani yena ngokwakhe.  
NguGanda-ganda wendoda.  
IQanda lesizwe samaRharhabe,  
Yintamb' engxambasholo kumaZulu.  
Kub' idibanis' amaRharhabe namaZulu,  
Ukuze sibebukhwe thina kumaZulu,  
Thina maMbombo thina maMbede.  
AmaRharhabe anoyise, vumani!  
Dumani nonke maRharhabe.  
Aa! Zanesi-i-i-zwe!

Ukumkani uMaxhoba Sandile ngowesizwe samaRharhabe jikelele. Uyincam, ncam-ncam engafakelwanga akabambelanga kubukumkani bamaNgqika. Ikwenkwe le kaMxolisi

izalwa yindlovukazi yasemaMpondweni kanti yona yabonelwa umfazi kubukumkani bakwaZulu ngentombi kakumkani uZwelithini.

#### 2.1.4 AMAGAMA EENKABI ZEENKOSI

Sisithethe esaziwa jikelele ngamaXhosa angamaJingqi ukuba inkosi inenkabi yayo eyithanda kakhulu. Kwindlu enkulu kaRharhabe kwavela amagama eenkabi zeenkomo zeenkosi angooMbombo nooMbede. Ingangumnqa nenyala ukuba amagama eenkabi zeenkosi angangabikho kwindlu yasekunene. Kulithamsanqa kuba nalapha kwaJingqi iinkosi ziineenkabi. Ndizeka umzekelo kumaJingqi nakumaRharhabe kuba kakade lo ngumzi omnye endulo:

**UJingqi:** Igama lenkabi kaMaqoma, inkosi yamaJingqi ngu- 'Ntsilantle-Kant' ubholoshiwe.' Eli gama lathiywa nguNgqika uyise ngexesha uMaqoma awabe engumkhwetha. Kuthe ukuze lijikwe nje kwathi kanti uMaqoma wayethe eseyinkwenkwe, waya kucela inkomo kuJiyelwa into yasemaJwarheni, ebimi eTyhume. UJiyelwa wamnika inkatyana entsundu enemizila emhlophe. Le nkomo uyithathile uMaqoma waya kuyibeka kuMdabe umphakathi wakowabo. Uthe xa angumkhwetha, esuthwini, bathi abakhwetha abaluke naye, le nkabi mayiye kuzekwa ukuze bakhe bayibone. Okunene ke iphuthunyiwe. Bephumile abakhwetha bayikhangela bayithiya igama lokuba nguJingqi, bathi, 'Thina singamabandla akuloJingqi.' Kwasusela apho ke ukuze kuthiwe nje impi yakhe ngamaJingqi (Rubusana 1911:259).

**UNgcweleshe:** Inkosi nganye kwezamaJingqi ibisakuba nenkabi yayo. Inkabi zeenkosi zamaJingqi beziliqela oku kusenziwa kukuba neenkosi ngokwazo bezinjalo, kukho indlu eyaziwayo ngamaXhosa, le yile yasexhibeni. Inkabi yenkosi yendlu yasexhibeni yayinguNgcweleshe (Rubusana 1911:260).

**UMbombo:** Yinkabi kaNgqika. Kuthiwa ke kukulo Mbombo. Abantu bakaNgqika ke kuthiwe ngamaMbombo (Rubusana 1911:245).

**UMbede:** Le yinkabi yenkomo kakumkani uSandile, unyana kaKumkani uNgqika. Kubhekiswa komkhulu eMngqesha xa kuthiwa kubantu bakhe ngabakuloMbede (Rubusana 1911:245).



Ungqina inyaniso ethethwa nguRubusana uYali-Manisi (1980:112) xa athi:

Yadlul' eXes' iqhwitha ngokombane,  
Cebu kufutshan' eBisho, yangena kulo Mbede,  
Owona mzi mkhulu kumaRharhabe.

Eyona ncam, ncam-ncam yasekunene kuPhalo nguRharhabe kaloku, nguye owabe emi kuMneno-Nciba. Isizwe esi ke akasizalanga yedwa noko, uncedisiwe ngamaduna akowabo, iizinto zona eziba nezindlu, eNkulu, eyaseKunene, iQadi neXhiba. Isizwe asizalwa ngamaduna odwa, eneneni zikho neenkondekazi ezingabazali besizwe komkhulu apha.

### 2.1.5 AMAGAMA OONozala

Amagama amakhosikazi ancedisileyo ekuzaleni iinkosi zamaJingqi nanga edwelisiwe ngezantsi apha.

**UTase:** Yintombi kaNkosi uMaqoma owabhubhela esiQithini (Robben Island) ngowe-1873. Bekude kuthiwe xa ehlonitshwa uMaqoma nguSoTase (Yali-Manisi 1980:147).

**UNothonto:** Yinkosikazi eyazala uNjalatya. UNjalatya ke ngulaa Maqoma wabhubhela esiqithini iRobben, ontombi yakhe kuthiwa nguTase. Lo Nothonto uzala uMaqoma ekunene (Yali-Manisi 1980:145).

Ethetha (uRubusana 1911:259) uthi yintokazi kaNxiya umNgqosinikazi. Igama likaNothonto afungwa ngalo ngamaJingqi nguMenyezwa (Rubusana 1911:259).

### 2.1.6 IINDAWO EZIBALULEKILEYO

Amagama achazwe ngezantsi apha abalulekile kubomi besizwe samaJingqi. Kananjalo uYali-Manisi obonga uNkosi Whyte Lent Mbali Maqoma unamagama eendawo ezibalulekileyo azibizileyo. Kufanelekile ukuba zihlalutywe ukuze kube lula kumfundi wezi

zibongo ukuzilandela, abe nolwazi lokuba kutheni na la magama eendawo evela kwizibongo ezibonga uMhlekezi uMaqoma. Nantsi ke inkcazo yaloo magama :

**INqweba:** Ngumlambo owawuphahlwe ngamaNgqika kumacalana omabini. KumaNgqika aphesheya kweNqweba kwakuphethe obekekileyo uNkosikazi uNobantu Nginza Mahote. KumaNgqika oMneno-Nqweba kwakuphethe umHle uFezile Vukile Fobe Nginza (Burns-Ncamashe 1961:88).

**Iintaba zoo Nojoli:** Ezi ziintaba ezibonakala zenze uludwe xa ushiya idolophu yaseBhofolo unyathela koomaKhobongaba noomaNyarha, ukhweza, usenjenjeya ushiya ngasemva idolophana yaseCookhouse, usinga kwaNojoli kule ndawo namhlanje inedolophu eyiSomerset-East. Uzibona zikung' ong' ozele ezoo ntaba zikaNojoli. UNojoli ke yinkosikazi enguMamThembu eyenye kumakhosikazi kaRharhabe. Uthetha ngoNojoli uMeintjes (1971:3) enjenje:

... the last paramount chief of united Xhosa nation, and  
a son of Rharhabe and the Thembu Tambookie princess Nojoli.

*(...eyokugqibela iNgotyha yesizwe samaXhosa ahlangeneyo ngunyana  
kaRharhabe neNkosazana yasebaThenjini uNojoli).*

**IGqugesesi:** Le yenye yeendawo ezazimi amaJingqi abantu bakayise-mkhulu uMaqoma. Yindawo enomlambo iJadu, apho ibisithi inkomo yakutya utyani isuke iqunjelwe (Rubusana 1911:533).

**INxuba:** Ngumlambo ozinze phakathi kwesithili saseNgqushwa nedolophu iRhini. Lo mlambo wawusakusetyenziswa njengomda owahlula amaXhosa namaKoloni lulawulo lwamaKoloni.

**IQhorha:** Ngumzi kaNdlambe lo owawumi kufutshane nesitishi sikaloliwe, iBell-view, eQhorha (Rubusana 1911:352).

UChungwa yinkosi eyafela kumahlathi ase-Addo. Ethetha ngale nkosi uMeintjes (1971:45) uthi:



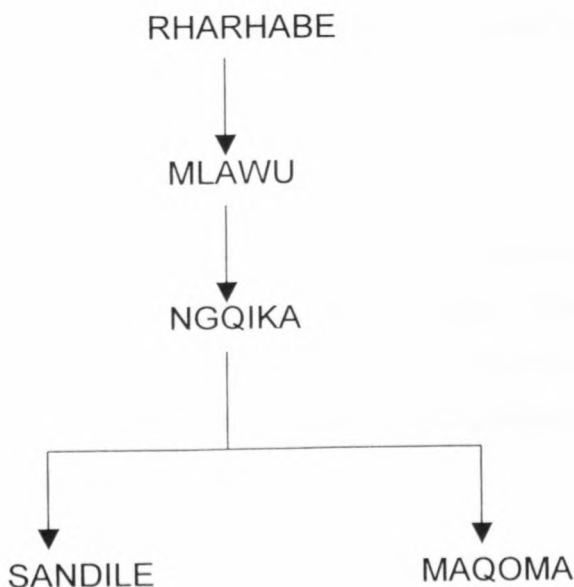
On new year's day 1812 the three divisions joined forces in the Addo Bush and on the 3<sup>rd</sup> January six divisions penetrated the jungle on foot. All male Xhosas were to be shot and their cattle driven out. Xhosas were shot, including the chief Cungwa (Congo) who was very old and sickly.

*(Kwahlangana amabandla amathathu kumahlathi ase-Addo ngomhla weNyibidyala womnyaka we-1812. Ngomhla wesithathu kuJanyawari njalo aliphendla lonke elo hlathi ebetha ngezikaTshiwo. Kwakufuneka kubulewe onke amadoda angamaXhosa zithinjwe neenkomo zawo. Adutyulwa amaXhosa kudityaniswa nonkosi uCungwa (Congo) owabe emdala kakhulu engumlwelwe).*

Kukho ukudibana okuninzi phakathi kwesizwe samaRharhabe nesizwe samaJingqi. Le ndawo ingathanda ukumphazamisa umfundi. Sibona kufanelekile ke ngoku ukuba masiyikhanyise ngokwenza umzobo obonisa ukwalamana kwezi zizwe zibini.

## 2.1.7 UMZOBO WOKWALAMANA

AmaRharhabe namaJingqi ngamaXhosa angangxengwanga, kunjalo nje isizwe samaRharhabe sizimele ngokunjalo nesamaJingqi. Kuzo zonke izizathu ezenziwa ngamaRharhabe amaJingqi akashiyeki ngasemva. Athanda ukuba abe kho. Isizathu soku kukungqamana kwegazi lokwalamana. Umzobo ocacisa oku kwalamana ungaluncedo ekuwazini amaRharhabe namaJingqi ukuba adibana xa kuphi na, ahlukelwe xa kunini na. Masiqwalasele lo mzobo ungomnombo wezi zizwe zibini:



Isizwe esingamaRharhabe kucacile ukuba ibisisizwe esinye ukusuka kuyise waso uRharhabe wendlu yasekunene kaPhalo ukuya kuma ngoMlawu unyana kaNojoli. Le yantlukwano ivele koonyana bakaNgqika, uMaqoma wendlu yasekunene noSandile indlamafa yendlu enkulu. AmaRharhabe namaJingqi sisizwe esinye ngokuzalwa kuba siphuma kuNgqika kaMlawu kaRharhabe. Sithanda ukuba le ndawo ingakhathazi xa kumana kuthethwa ngamaRharhabe kwaJingqi kuphinde kuthethwe ngamaJingqi kumaRharhabe. Imbongi ebonga uMaqoma ongumJingqi imbandakanya kakhulu kwaRharhabe. Masikhe siqwalasele ezi zibongo zibhalwe nguYali-Manisi ngeNkosi yamaJingqi uMaqoma, *Aa! Zweliyazuza!*

## 2.2 UHLALUTYO LWEZIBONGO EZINGOMAMAQOMA

Sihlalutya izibongo zomthonyama ezibhalwe yimbongi yomthonyama ebonga umntwana wegazi. Imbongi uD.L.P. Yali-Manisi ubonga *uNkosi Whyte Lent Maqoma, Aa! Zweliyazuza!*

Kuyinto eyaziwa jikelele kwelasemaXhoseni ukuba imbongi xa ibonga ikumkani okanye inkosi iqala ngokuvula umlomo wayo ibiza okanye ikhwaza eso sikhahlelo sombongwa. Uzeka mzekweni uYali-Manisi kolo thende.

Isikhahlelo avula ngaso umlomo uYali-Manisi esithi, *Aa! Zweliyazuza!* sithwele izinto ezimbini ezibalulekileyo kule ndawo sikuyo. Okokuqala sibulisa inkosi enguMaqoma. okwesibini sicela iindlebe ebantwini ngelithi, mabaphulaphule kuye kuba uza kubaxelela ngeziganeko ezinxulumene noMaqoma kunye nesizwe ayinkosi yaso samaJingqi. Imbongi ithi ukuyenza le nto ikhahlele uNkosi Whyte Lent Mbali Maqoma ngokuthi :

*Aa ! Zweliyazuza!*

Imbongi isixelesa ngokuvula kukaZweliyazuza. Xa ivula lo mbongo isebenzisa igama elithi, "Zweliyazuzua" njengesikhahlelo, kodwa ngoku ilisebenzisa njengegama likankosi uMaqoma. Igama elithi, ' Zweliyazuza, ' lithetha ukungazinzi kakuhle kwesizwe kwanenkosi yaso. Masimve kumqolo wo-1 uYali-Manisi edlala ngesi sikhahlelo abuya asisebenzise njengegama ngolu hlobo:

Wavel' uZweliyazuza.



Akugqiba ukusixelela ukuba ngubani na lo ambongayo, akalibazisi usuka asixelele ngewonga analo esizweni sakhe. Oku uYali-Manisi ukwenza ngokusebenzisa isikweko kumqolo we-2 utsho amfanise uMaqoma nomthunzi ngolu hlobo :

Umthunzi wabantu bakaRharhabe.

Imbongi ikhumbuza abantu ngomnombo nembali yakuloMaqoma. UMbombo lo ithetha ngaye yayisakuba yinkabi yenkomo eyayithandwa kakhulu ngukhokho kaMaqoma uNgqika. Isizwe sikaNgqika sazibiza ngale nkabi yakhe kuba simthanda naye. UYali-Manisi ethetha ke ngoko ngamaNgqika kumqolo we-3 uthi:

Nimbone ngani na maMbombo.

UJongumsobomvu ongomnye kooyisemkhulu bakaMbali Maqoma owakha wathi ngenye imini ngolwandle :

Ulwandle olu lutshaba lomntu omnyama. La manzi abetheka enxwemeni. Abuya umva ashiye iinyoka zirhubuluza kumlaba kabawo. Andiluthandi ulwandle kuba luza nookrebe. (Sebe 1982:26).

Usebenzisa umbuzo-buciko njengesimntwiso esidiza ukuba uMaqoma urhangqwe ziinyoka nookrebe kulwandle lwaseBhayi. Masive uYali-Manisi esebenzisa esi sikweko kumqolo we- 4 ngolu hlobo :

Engqongiwe nje ngamaz' olwandle.

Imbongi ilanda unkosi uMaqoma, ngenkabi kayisemkhulu uJongumsobomvu uqobo nesathi isizwe sabizwa ngayo egama layo linguJingqi. UYali-Manisi ukwenza oku ngokumfanisa nembokotho esebenzisa esi sikweko sidala umfanekiso-ntekelelo weliso kumqolo we-7 – 8 xa athi :

Imbokothw' ebomvu yakuloJingqi.

KuloNjalatya kuloJongumsobomvu.



Kukho ukungonwabi kukaMaqoma okucace phezu komlambo iNxuba, oku kungonwabi kudizwa yimbongi ukusuka kumqolo we-9 ukuya kowe-12 ngelithi :

Iyaqengqelek' ukusing' eGqugesu,  
 Kwamadal' amanxowa, kooyisemkhulu.  
 Iwel' emazants' eNqweba mini yanduluka,  
 Yashiy' iintaba zooNojoli kwesokhohlo ;

Oku kungonwabi obe kucace phezu komlambo iNxuba kuyakhelana yaye kunyuka amanqanaba kuMaqoma. Imbongi isebenzisa amazwi akhethiweyo ukucacisa oku kungcungcutheka kumqolo we-13 –17 ngolu hlobo :

Ith' ukub' ibe seNxuba yatheth' intliziyo,  
 Yemis' iqegu yagxidika,  
 Yabuk' iziziba zelo xwebhu lomlambo ;  
 Ithe guququ yaphakamis' amehlo,  
 Yasing' ezintaben' ibujala,

UMaqoma ukhathazwa lilizwe leNgotya yoMzi wasekunene ukhokho wakhe uRharhabe. Ucinga ngomhlaba weenkosi zamaXhosa. Umhlaba kaChungwa inkosi yamaGqunukhwebe, imihlaba yeenkosi zamaGwali uMahote noTiti. UYali-Manisi uyidandalazisa elubala eyokuba ezi ndawo athetha ngazo zazisakuba neentlanti zezi nkosi. Ukuthetha oku ephindaphinda kwimiqolo ye-18-20 ngolu hlobo:

Icinga ngamagquba kaRharhabe,  
 Icinga ngamagquba ooChungwa nooMahote,  
 Icing' amagqub' ooTiti ooLanga nooCiko.

Iyamkhathaza uMaqoma le ngcingane kuba eli lizwe ahamba kulo linabemi balo amaJingqi namaRharhabe kaPhalo. UYali-Manisi usibalisela ngokusibalela unanabezi lwamagama eendawo ezazimiwe nguMnini weli lizwe uRharhabe, kumqolo wama-21 ukuya kowama-25 uthi:

Kwiintaba zooNojoli noomaNyarha,  
 KoomaKhobonqaba noomaQhorha,  
 Imimango yelizwe likaNtsinga,  
 LikaNtsinga kaNomagwayi waseMbo,  
 Ingweletshetshe yasekunene kaPhalo.

Ngokwembali eyaziwayo kwelasemaXhoseni uNdlambe wasilawula isizwe kusiliwa iimfazwe. Iintlanga ezimhlophe zawuhlutha umhlaba wamaXhosa. Uvakalisa loo ntlungu uYali-Manisi kwimiqolo ukusuka kowama-26 ukuya kowama-38 xa athi:

Um' aph' umfo kaMaqoma waziziliza,  
 Wantyizisa zanjuml' umbomb' iinyembezi,  
 Ebon' isixeko seeNgcwele simng'ong' ozela;  
 Wayibon' intab' eZon' ithe tyindyilili-i,  
 Isingis' amabombo ngaselwandle,  
 Yada yang' iyathetha nok' ingenamlomo,  
 Isith, ngobani n' abaya beza phaya,  
 Bevath' ezimenye-menye bubomvurha,  
 Zixel' igazi ngemini yogayi;  
 Bexakath' izixengxe namazembe,  
 Okugebeng' abantwana bakaPhalo?  
 Ulile njalo wabuya wazithinta,  
 Esith' el' ayilozwe leenkene-nkene.

AmaXhosa ngabantu abankcubeko idala umdla, injalo ke neyamaJingqi kuba kakade angamaXhosa. Amavezandlebe asuka nawo ayilinganise zonke izinto zenkcubeko ezenziwa ngamaXhosa. Ilishwa lisekubeni wona akayazi ukuba inkcubeko yamaXhosa inamajiko-jiko afanele abantu bayo, basuke ke bona benze amafonyo-fonyo angamasikizi. Khangela amasikizi enziwa ziintombi zooQhingalibhentsile edolophini eBhofolo. UNkosi Maqoma akucela amanzi zimnika utywala bomlungu. Uyazinyemba uYali-Manisi ezi ntombi kumqolo wama-40 ukuya kowama-43 kuba uthi:

Wafik' eBhofolo wacel' amanzi,  
 Kulok' iintombi zabeLung' azikwaz' ukuph' amanzi,  
 Zisuke zampha kwakaNondiywana.

Usebenzisa isimntwiso uYali-Manisi ngelifanisa ezi ntaba nale mifula nabantu ukusibonisa indlela amkelwe naziwa ngayo eDikeni uMhlekezazi uMaqoma. Masiyive ukuba imbongi ithini na kumqolo wama- 45 ukuya kowama- 50 xa yenjenje:

Wayibon' intab' eGwali nekaQelekequshu,  
 Zijong' eyeBukazan' apho zisela khona,  
 Uwe ngedolo wathul' umnqwazi wakhahlela,  
 Yamphelok' ingingqi yeTyhume noGaga,  
 Zahlokom' iintaba yagqum' imilambo.

Imbongi isibonisa ukugcinwa kakuhle kwesithethe sasemaXhoseni ziintombi ngokombelela uMhlekezazi nangokuvathwa kwemibhaco ngooNonyisha. Icaca ngokupheleleyo le ndawo kumqolo wama-51 ukuya kowama-54 xa athi uYali-Manisi:

Zaye zimombelel' iintombi zamaTshiwo,  
 Zisith' ihashe lamaTshawe yingqungqumbana,  
 Lidud' entilini liduda kwezaa ntaba,  
 Lisombelelwa ngooNonyisha bevath' imibhaco.

Umhlaba ahamba kuwo unkosi uMaqoma unamadoda aziwa ngemisebenzi ekuhlaleni nazimisele ukusiphakamisa isizwe. UMazaleni ngumJwarha isikhulu esidumileyo nesaziwayo kwidolophu iQonce. UMdodana noMarhele ziinkulelwana zaseDebe. Bazibalula ngobubonda ekuhlaleni aba bafo bobabini. UMarhele ude waba sisibonda ekuthiywe ngaye enye yezo lali zaseDebe kwathiwa kuseDebe Marhele. UMdodana waziwa ngokuba sisibonda esinenkqubela ekuphuhliseni uluntu kwilali iRhabe, iMadubela neNgcamnga. Ibalula la maxhwangusha imbongi kumqolo wama- 55 ukuya kowama- 57 xa isithi :

Iphuthum' iqeg' into kaMaqoma, yatsal' imikhala,  
 Yasisigqotsol' isinga kwiQonce likaMazaleni,  
 Yashiy' iDebe likaMdodana nelikaMarhela

Imbongi isebenzisa isifaniso isibonisa indlela akhawuleza ngayo uMhlekezazi. Masive uYali-Manisi kumqolo wama-58 xa athi:



Yadlul' eXes' iqhwitha ngokombane.

Ungene kwikomkhulu lamaRharhabe eliseMngqesha kuloMbede yena engowendlu yasekunene nangani alizibulo ngokuzalwa kuMaxhoba oyinkulu yendlu enkulu. Ngokuthelekiswa ngokaMtulwana uxabene nekowabo. NguXolilizwe kaZwelidumile oyinkulu yEEKUMKANI ezikumkanayo kulo lonke elakwaXhosa ode wanqanda elo xwabaxu, weva ke noMhlekezazi uMaqoma. Le nyewe yakomkhulu thina siyiva ngokuyibikelwa nguYali-Manisi kumqolo wama-59 ukuya kowama- 70 ngala mazwi :

Cebu kufutshan' eBhisho, yangena kuloMbede,  
Owona mzi mkhulu kumaRharhabe.  
Ithe yakungena kwasisaqunge,  
Kwaphithizela, kwasiyalu-yalu,  
Kwada kwaphendul' uXolilizwe kaZwelidumile,  
Inkos' enkulu kwiinkosi zamaXhosa ;  
Hayi, akwalunga nto noko lingadanga liphallale;  
Iyekethise macal' omabini yagob' iminqonqo,  
Isindana ngegaz' ukungqamana,  
Oophembeshiya banyel' imichiza behla neentlambo.  
Ubuzingenelani na wen' iindaba zasemaTshaweni?  
Uzigqibile n' ezakowenu zakwaMtulwana.

UYali-Manisi usikhumbuza ukuba usabonga uMhlekezazi uMaqoma. Ukwenza oku ngokumkhahlela kumqolo wama-71 ngolu hlobo:

A-a-a! Zweliyazuza!

Imbongi isikhumbuza ngoTase ongudadeboyisemkhulu, uNjalatya Jongumsobomvu Maqoma owabhubhela esiQithini ngowe-1873. Le mbali uyiqaqambisa ngesikweko kumqolo wama-72 uYali-Manisi ngala mazwi:

Mbokothw' ebomvu yakuloTase.

Isitanza esilandelayo siqaqambe ngemibuzo-buciko ediza ubukrele-krele bengqondo kankosi uMaqoma ukusuka kumqolo wama-73 ukuya kowama-76. UYali-Manisi uthi:

Uwathathaphi na la mac' unawo?

Uthweswe ngubani n' ukuthakath' uyindoda nje ?

Ngubani na l' ukutyel' udaba, walwamkela,

Esith' uJongumsobomv' ulel' eSiqithini ?

UYali-Manisi usebenzisa uchasano kumqolo wama-77 esibonisa ukuxakeka namandla kaMaqoma ngolu hlobo :

Wagrumb' amathambo wabuya wawangcwaba.

Imbongi isebenzisa uchasano noxweso olukekeleyo lusuka ekunene lusiya ekhohlo ngokulandelelana kwemiqolo. Imbongi ikwenza oku ngelitshayelela ibali elitsha kumqolo wama-77 ukuya kowama-78. UYali-Manisi uthetha enjenge :

Wagrumb' amathambo wabuya wawangcwaba,

Wawangcwaba wagqiba watywinela.

UYali-Manisi usebenzisa igama elilingunda elithi 'yinzabeleni' endaweni yokusebenzisa igama lesiXhosa sezi mini elithi 'yini' . Oku kubekwe kumqolo wama-79 ngolu hlobo:

Le ntombi kaSonandi yinzabelen' imixhaka.

UYali-Manisi usebenzisa uvuthondaba uliqala kwinqanaba eliphezulu ibali, liye likhula de liye kufikelela encotsheni, ubuya agxininise ngophindaphindo ebonisa ukungaqondakali kakuhle kwamandla kaSonandi. Masive kumqolo wama-80 ukuya kowama-82 xa athi:

Ayingomfazi ngujukuty' amaphambili,

AyisoSanuse siSilwangangubo,

AsiTola yiMboni yohlanga;

Imbongi isibonisa le mboni yakwaSonandi inamandla angaphezulu nakwawesanuse kuba yona yenza imimangaliso evuselela imifanekiso-ntekelelo. Masive UYali-Manisi kumqolo wama-83 ukuya kowama-86 ethetha ngolu hlobo:

Walath' esibhaka-bhakeni kuw' iinkwenkwezi,  
 Alath' elwandle kuphum' abafileyo,  
 Anyol' umhlaba kushukum' amathambo,  
 Aphum' adandalaz' othiwe lilanga.

Inkosi asingomthi uzimeleyo, ingqongwe ngabantu, idibanise ikhabhinethi ephantsi kwenkulu-mbuso uL.L. Sebe, *Aa! Ngweyesizwe!* Kwenziwa udliwanondlebe nekhabinethi yabamhlophe. Isiqhamo soko kuthethathethana, kukubuyiswa kwamathambo enkosi uMaqoma eRobben Island. (Sebe 1982: 27).

Le nyaniso idula kumqolo wama-87 ukuya kowama-88 ngokuthi uYali-Manisi ambulele ngoko akwenzileyo uMhlekezi uMbali Maqoma esebenzisa ugqithiso ngamazwi athi :

Siyakunqulela, mzukulwana kaMaqoma,  
 Ngokuth' ezintwen' usivusel' abafileyo.

Umfi ekuthethwa ngaye nguMaqoma ophuthunywe eSiqithini. Ithi imbongi uvukele ukuza kusibalisela ngeembali ezaba yingxaki kumaXhosa ngexesha lokuswantsuliswa kwawo ziimbumbulu zamagwangqa. UKondile lo ngokuka Rubusana (1911 : 349) ngumfundisi uCaldecott owathunyelwa kumaJingqi. UKondile lo wabuya waphuma ebufundisini wangena ebumantyni. Usebenzisa amazwi azifikisa kuvuthondaba izibongo zakhe, masimve uYali-Manisi kumqolo wama-92 ukuya kowama-94 esithi :

Beze phakathi kwethu sidl' imbadu nabo;  
 Basibalisele ngemihla yooKondile,  
 Umnt' abe ngumfundisi kant' ukwayimantyi.

Intshatsheli ekucudiseni abantu abangamaJingqi yayinguSir Harry Smith owabe ekhaphu-khaphu engakhathalelwanga nguJongumsobomvu. UYali-Manisi usixelela oku kungahoywa kukaSmith kumqolo we-92 ukuya kowama -94 xa athi:

Liciko ke kambe yen' uJongumsobomvu,  
 Akuvanga na mini waxhay' ingqutsela kaSimithi,-  
 " Kub' uyinga wenz' umsebenzi wobunja."



Abefundisi abamnyama abakhange barhaneleke njengoKondile. Ungumzekelo omhle umfo kaZantsi ngokushumayela uYesu ade avunywe nayinkosi yamaJingqi. Kumqolo wama-95 ukuya kowama-100 uYali-Manisi usibonisa iTshawe leZulu lisamkelwa liTshawe lakwaJingqi ngolu hlobo:

Siyakubulela mzukulwana kaZantsi,  
Mbingeleli wesilili samaJingqi,  
Ngokumazis' umntwan' enkos' eNyangweni,  
Ihlal' imkhumbul' iNkosi Yakhe,  
Imkhusele kwiinkqwithela nezanzwili,  
Ibe ligwiba nekhaka phezu kwakhe.

Ngoophopho bamaphakathi abathe bazibalula ngokukhusela inkosi kumavel' etshona entlalo yobukhosi. Umfo kaXimiya nonyana kaQeqe bazimisela ukufa apho ifa khona inkosi. Usicikozela kamnandi uYali-Manisi kumqolo wama-101 ukuya kowama-102 xa athi:

Sibamb' isandla nto kaXimiya nekaQeqe,  
Ngokukhwaph' inkos' ingatyiwa ziingcuka.

Ayashiyana amaphakathi ngokwemisebenzi ayenzayo phaya Komkhulu. kubaThembu bonke iphakathi ethetha ngalo imbongi laziwa njengelisiSandlala-gaga, kanti kwaRharhabe laziwa nanguthathatha ukuba nguMsinikisi wamabandla. Likho apha kwaJingqi iphakathi logaga yaye ngumfo wasemaNgwevini okaLamani. Kumqolo we-103 ukuya kowe-104 uYali-Manisi ngeli phakathi uthi:

Bizan' okaLaman' ahlal' elugageni,  
Yindawo yamaNgwev' ukujol' emaTshaweni.

UYali-Manisi ubonga inkosi ayithandayo nayihloniphileyo. Mve evula esi sitanza sokugqibela kumqolo we- 105 ngesikhahlelo esibonisa loo mbeko ngolu hlobo:

A-a-a-a ! Zweliyazuza!

Ephuhlisa olo thando, uxela imvelaphi yale nkosi, abuye ayithi jize ngesikweko emfanisa nombona obomvu. UYali-Manisi kumqolo we-106 ukuya kowe-107 wenjenje :

Mzukulwana wento kaMaqoma,  
Gazityety' obomvu wakuloNgcweleshe

Ukholise ngokuba nezibhaxu ezinembali exakathe inkcubeko ekumngangatho ophezulu yasemaXhoseni lo mbongo. AmaXhosa sisizwe semithetho xa ubungekho umthetho ngekukubi kuba uMaqoma ngelengazanga abe phantsi koSandile noNdlambe ngelengazanga abe ngumntu kaNgqika (Mqhayi1970:74). UMaqoma lizibulo leNdlu yasekunene kaNgqika, indla lifa kwindlu enkulu kaNgqika nguSandile, akuba ebhubhile uNgqika eselusana uSandile wamazelela embonelela ngezinto zonke eziyimfanelo uMaqoma. Kumqolo we-108 ukuya kowe-112 uYali-Manisi usikhumbuza loo mbali ngala mazwi:

Nt' intlok' inechibi ngaphezulu,  
Basela kulo bonk' abakwaMlawu;  
NguMaqom' owasigcinel' uSandile,  
Wamkhulisa, wamondla, wamenz' indoda,  
Wamnik' indwe kaLwaganda walawula;

Imbongi iyala unkosi Lent Maqoma ngendlela yokukhusela umntwana wendlu enkulu. Imkhumbuza kambe ukuba ukukhuliswa komntwana wafundiswa nguyisemkhulu ngexesha wayegcine uSandile. Akacengwa yimbongi uMaqoma koko ithi naye makenje njalo ukugcina unyana kaMxolisi, uMaxhoba kuba nguye yena Maqoma omdala kunaye ngokuzalwa. Masive esi siyalo sikaYali-Manisi kumqolo we-113 ukuya kowe- 117 xa athi:

Maz' ugcin' uMaxhoba kaBazindlovu,  
Umzukulwana kaVelile noSandile,  
Iqanda lesizwe sikaRharhabe.  
Umfundis' ukuphatha nokulawula,  
Akaphazamang' amaMbombo ngakutsho

UYali-Manisi uthetha ngoBonisani noGawushigqili njengezinxibamxhaka zakomkhulu kumqolo we-118 ukuya kowe-119 esithi:

Zikho nj' izinxibamxhaka zakuloMbede  
AbooBonisani nooGawushigqili.

Umzi athetha ngawo wakwaBonisani noGawushigqili yimizi emidala ekweliya laPhesheya kweNciba. La ngamadoda ekucacayo ukuba ukusikhonza isizwe ngenkosi yaso asuka kude nako, kuba uMqhayi uyathetha ngala madoda uBonisani noGawushigqili. U-Opland (1998:57)ecaphula uMqhayi kwizibongo zakhe ebonga ukumkani uVelile uthi:

Umty' omtyenen' osukwe kowawo.  
Kub' usukwe ngooyise nooyisemkhulu.  
Xa nditshoyo nditheth' uBonisani noGawushigqili.

Imbongi iyala uMhlekaazi ngelithi maze amgcine uBangilizwe. Masive ukuba uYali-Manisi esi siyalo sikumqolo we-120 ukuya kowe-125 uthini ngaso:

Maz' ugcin' amaxhoba kaMgolombane,  
Ubuy' uwakhulule ngemini yedinga,  
Umnikezel' uMaxhoba kungengazikrweqe.  
Sitsho kuwe, mzukulwana wezoNothonto,  
Mgangathi weendlel' ezinameva,  
Ehlahlel' iinyawo zabezayo.

Iyaphinda imbongi ixelele abantu ukuba ibe ibonga bani na, oku ikwenza ngokumkhahlela umbongwa wayo kumqolo we-126, masive uYali-Manisi esithi:

A-a-a-a! Zweliyazuza!

Ivala lo mbongo wayo imbongi isebenzisa indlela esetyenziswa ziimbongi zasendulo xa zivala izibongo zazo. Masimve noYali-Manisi kumqolo we-127 ezivala ezi zibongo zakhe ngelithi:

Ncincilili-i-i-i!



### 2.2.1 ISISHWANKATHELO

Sifumanise ukuba umzi wamaJingqi yindlu yasekunene kaNgqika. Inkulu kaNgqika ekunene nguMaqoma owabhubhela esiQithini ngowe-1873. Lucacile ulwalamano phakathi kwamaRharhabe namaJingqi. UNkosi Mbali Maqoma ngokwemvelaphi yomnombo yinzalelwane nencam engafakelwanga kubukhosi bamaJingqi

limpawu zentlalo kumqolo we-2 ukuya kowe-3 zicaca gca xa athi uYali-Manisi:

Umthunzi wabantu bakaRharhabe  
Nimbone ngani na maMbombo  
Engqunyiwe nje ngamaz' olwandle.

U'Rharhabe' ethetha ngaye imbongi ngunyana kaPhalo uyise kaGcaleka. NguRharhabe owalwa namaLawo ukuze ilizwe lilunge kumaXhosa angamaRharhabe. UMqhayi (1970:62) wenjenje ukuthetha ngale ndawo:

Waqubisana nzima namalawo. Athe amaLawo, akufika kula mahlathi,  
axilinga, kwajikelisa iminyaka. Laphalala igazi layimityadidi, zadla  
zahlutha zaza zangunguka " izikhali zikaRarabe," kwada  
kwabonakala ukuba makwenziwe imvumelwano ngayimbi  
indlela. Indlela ekwavunyelwana ngayo nguHoho noRarabe,  
ibe yeyokuba lithengwe lonke elo zwe ngemihlambi yeenkomo.

Yakuthetha ngoMbombo imbongi kuthi qatha engqondweni inkabi kakumkani uNgqika. Ukumkani uNgqika ube enenkabi yenkomo ekuthiwa nguMbombo. Abantu bakaNgqika ke kuthiwe ngamaMbombo (Yali-Manisi 1980:57).

Ulwandle athetha ngalo uYali-Manisi kudala labanezotho kumaJingqi, kuba uJongumsobomvu into enkulu kaNgqika yathetha yenjenje ngolwandle. 'Ulwandle olu lutshaba lomntu omnyama. La manzi abetheka enxwemeni. Abuya umva ashiye iinyoka zirhubuluza kumhlaba kabawo. Andiluthandi kuba luza nookrebe' (Sebe 1982 :26).

UMaqoma unenkubeko ayigcinileyo nekumgangatho ophezulu le yokuvuma ukuphahlwa ngamaphakathi anjengoXimiya, uQeqe noLamani. Mve uYali-Manisi kumqolo we-102 ukuya kowama-105 xa athi :

Sibamb' isandla nto kaXimiya nekaQeqe,  
Ngokukhwaph' inkos' ingatyiwa ziingcuka.  
Bizan' okaLaman' ahlal' elugageni,  
Yindawo yamaNgwev' ukujol' emaTshaweni.

## ISAHLUKO 3

**UNKOSI DOYLE MPUHLE JONGILANGA.** *Aa! Vulindlela!*

### 3.1 INTSHAYELELO

Kwesi sahluko siboniswa umzobo womnombo wenkosi yemiDushane uJongilanga. Amagama eenkabi zeenkomo nawamakhosikazi abalulekileyo kwaMdushane sixelelwe ngawo. Kuthethwe ngoJongilanga njengomzukulwana kaNdiyalwa nangosiba lwakhe. Izibongo ezingaye zihlalutyiwe nazo kwakuso, saza saphethwa ngesishwankathelo.

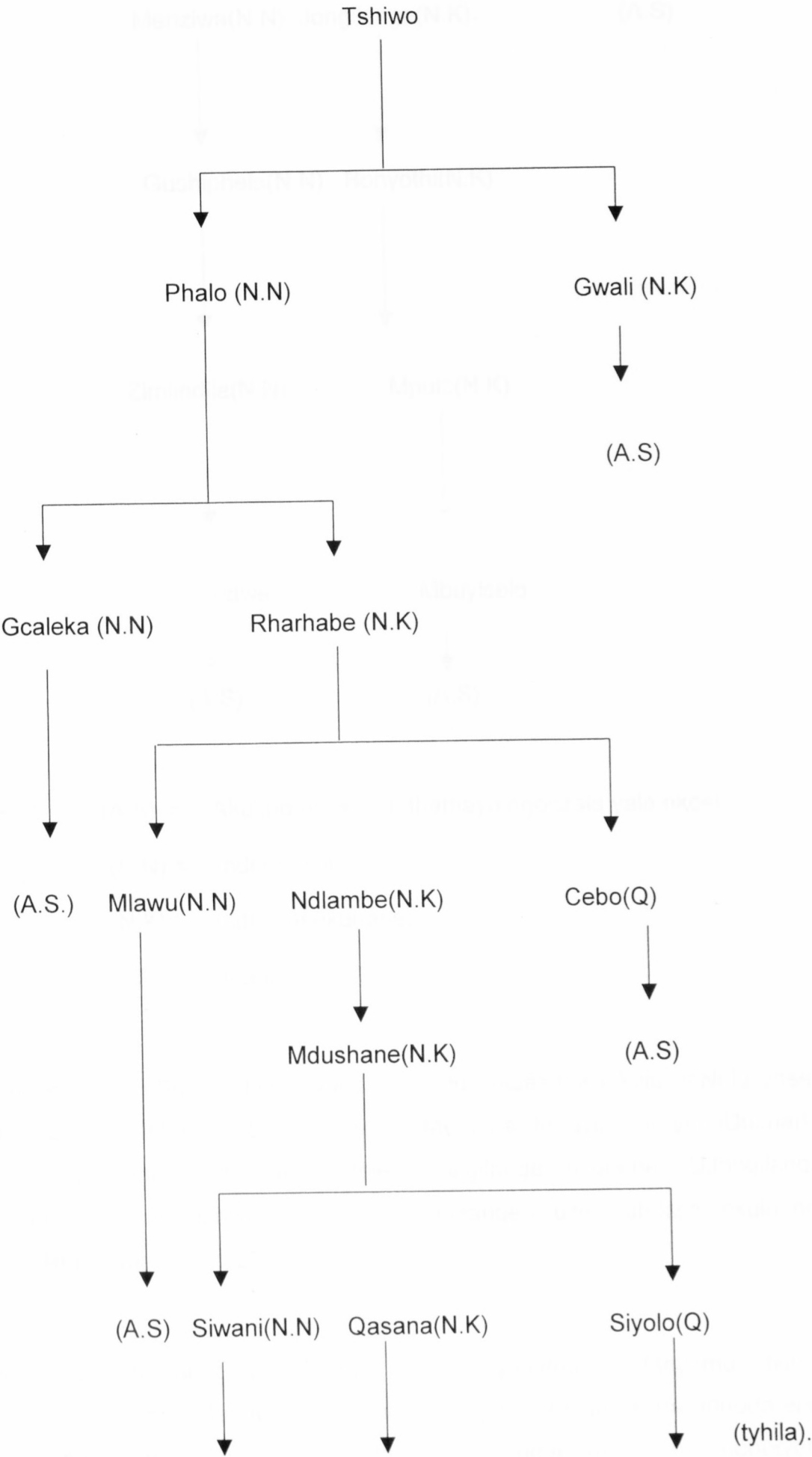
#### 3.1.1 INJONGO

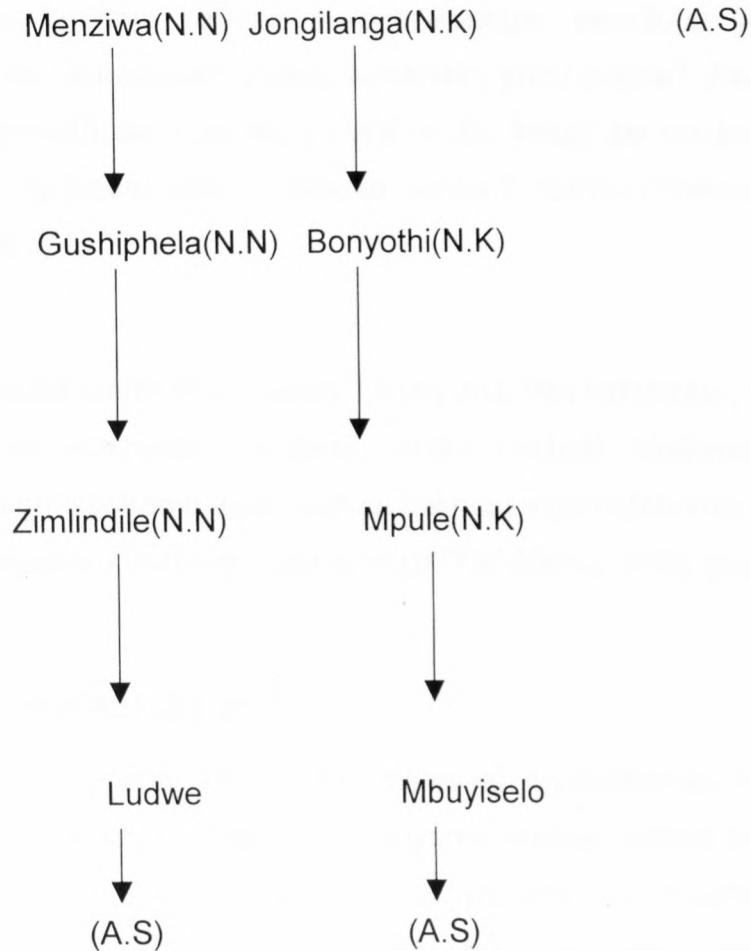
Kukukhangela ukuba uJongilanga uyiNkosi ngokwemveli na. Ngokuhlalutya izibongo ezingaye sakujonga iimpawu anazo zasentlalweni nezenkcubeko.

#### 3.1.2 UMNOMBO KAJONGILANGA

Ikhaya elinomntu okuqondayo ukubaluleka kwemvelaphi yabantu belo khaya aze ayigcine linethamsanqa elilodwa. Izizukulwana zelo khaya azinakusokola xa zifuna ukwazi imvelaphi yekhaya. Kubalulekile ke ngoku ukuba umnombo wesizwe waziwe ngabantu beso sizwe. Uyise wesizwe, yinkosi yeso sizwe. Abantu beso sizwe kubalulekile ukuba bayazi imvelaphi yenkosi yabo. Isizwe semiDushane siyazingca ngomnombo weenkosi zaso kuba ucacile. Nanku ke umzobo womnombo kankosi Doyle Mpuhle Jongilanga wesizwe sakwaMdushane:







*QAPHELA.* (A.S) = Akukho nto siyithethathayo ngenzala yale nkosi.

(N.N) = Indlu enkulu.

(N.K) = Indlu yasekunene.

(Q) = Iqadi.

UMdushane uzele uSiwani inkulu yendlu enkulu noQasana inkulu yeNdlu yaseKunene. USiyolo ngowasexhibeni. USiwani uzele uMenziwa lo uyinkosi yemiDushane ngoku phesheya kweQonce. UQasana uzele uJongilanga ukunene. UJongilanga uzele uBhonyothi inkulu noSoshwele ukunene. UManqanqeni uzele uPikisa inkulu noGadudu ukunene (Rubusana 1911:120).

linkomo bubutyebi obutyiwa busatya ingca ngabantu abaMnyama. Ixabiso layo alinganganto esizweni. Mandulo fudula isaziwa ngamaXhosa ukuba indoda eneentombi sisityebi kuba iintombi zayo ziza kwenda. Ilotyolwe ngeenkomo eziza nobutyebi kuSo-

ntombi intombi leyo. linkomo xa zazibaluleke kangako kwindoda yomXhosa, ingaba kwakukangakanani na ukubaluleka kwazo ezinkosini zamaXhosa? Zazibaluleke kakhulu iinkomo kwiinkosi zamaXhosa. Loo nto yadala ukuba inkosi ibe nenkabi yayo yenkomo. Inkosi bezithandwa ngabantu bazo, besisuka isizwe sizibize ngenkabi yenkosi, kuthiwe eso sizwe ngamathile.

AmaJingqi angumzekelo omhle kule ndawo. UMaqoma, into kaNgqika yasekunene ezalwa nguNothonto. Yinkosi ebikhaliphe kunene, iliciko nechule ekulweni nasekuphatheni umkhosi. Inkabi yakhe yenkomo ebithandwa kakhulu ngamaMbombo yaye inguJingqi, nesizwe sakhe ke kwasele kusithiwa ngamaJingqi (Yali-Manisi 1980:145-146).

### 3.1.3 AMAGAMA EENKABI ZEENKOSI

ImiDushane iyazithanda iinkosi zawo kanti ibalasele ngokuthanda iinkabi zabantwana begazi. Ewe! linkomo zibubutyebi bomntu oMnyama kodwa, eyona nto ibaluleke ngayo inkomo iliyeza emzini. Oku kuyacaca xa kusenziwa amasiko nezithethe, zinto ke ezo eziphila kwintlalo nenkcubeko yabantu. Nanga amagama eenkabi zeenkosi zakwaMdushane.

EkaMdushane enkulu nguSikanti kuthiwa kuloSikanti.

EkaMdushane ekunene nguGazi kuthiwa kuloGazi.

EkaMdushane exhibeni nguNgxuza kuthiwa kuloNgxuza.

EkaSiwani enkulu nguNgcweleshe kuthiwe kuloNgcweleshe.

EkaJongilanga nguKweleshe kuthiwa kuloKweleshe.

EkaMnqanqeni nguMosi kuthiwa kulo Mosi. (Rubusana 1911:320-321).

### 3.1.4 AMAKHOSIKAZI AKWAMDUSHANE

KwaMdushane inkoliso yeenkosi bezinabafazi ababini nangaphezulu. Le nto ithetha ukuthi indlu enkulu ibikho, indlu yasekunene ibikho, iqadi nexhiba bezikho nazo. Inkosi ke ngoko ibiba naye unyana emzele kwindlu enkulu oyindlamafa, iphinde izale enye inkulu engeyiyo indlamafa, koko ilizibulo lasekunene, ubukhulu nelifa elidlayo lelasekunene hayi elendlu



enkulu. Iintombi ezendele kwaMdushane zabelwa izindlu zazo njengoko kwakunjalo kumzi kaXhosa phambili phaya.

Kwicala lasekunene, umbuso wawusezandleni zoonyana bakhe (Ngqika)

UMaqoma, ukunene kwakhe, noTyhali, ixhiba noAnta. USandile inkulu

wayengekabi bani (Mqhayi 1970 : 60).

Amakhosikazi akwaMdushane akazange azalele phantsi kuba azizele iinkosi, aphula uluthi. Nanga amagama amakhosikazi esithetha ngawo:

**UNonibe:** Le yintombi yasebaThenjini, le ntokazi yekaMjikwa. NguNonibe ozele uSiwani Mdushane.

**UNohute:** NguMamThembu intombi kaKhwane, yena uzele umninawa kaMatebese Mdushane.

**UNotasi:** NgumkaQasana lo kwindlu yasekunene. Yintombi yaseMjadwini eyise wayo unguKobe. Ekunene le ntokazi izele uMnqanqeni unyana kaQasana.

**UNosotyi:** NgumkaQasana, nguye ozele izibulo elinguJongilanga kwindlu enkulu. InguMamThembu le ntombi kaMagwa.

### 3.1.5 NGUMZUKULWANA KANDIYALWA

Ngobukroti uJongilanga ufuze uyisemkhulu uNdlambe asisizukulwana seshumi kwelo gorha lalidume ngokomelela nokuba namandla, owaba yinkosi yokuqala ngokwembali zamaXhosa ukuphakamisa isandla aqhwebwe emlungwini. Ngaloo maxesha babesoyikwa kakhulu abelungu aba ngamaXhosa. Obu bukroti bukaNdlambe buyangqinwa nguMeintjes (1971:43-44) uthi:

Ndlambe(sic) was by far the most powerfull chief...Thinking that he had amicably settled the matter, Strockenstrom remounted. Suddenly the Xhosa fell upon him and killing him and thirteen of the Boers only two escaped, but they were wounded.

*(UNdlambe wayeyeyona nkosi inamandla...Ecinga ukuba isintsompothi sixoxwe kwafikelelwa kwisisombululo ngemvano, uStrockenstrom wehla ehashini. Ngesiquphe amaXhosa amhlasela ambulala namahlakani akhe ishumi elinesithathu lamabhulu, mabini asindayo kodwa nawo ezingxwelerha).*

### 3.1.6 USIBA LUKAJONGILANGA

Lo mzukulwana kaBhonyothi uMdushane wodumo, obakhe ubukrothi abubanga sezigalweni nakwizikhali njengoko kwakunjalo kuyisemkhulu uNdlambe. Ububonakalise obakhe ubugorha ngokusebenzisa ingqondo. Ngokweembali zesizwe semiDushane, inkosi yokuqala ukukhokela isizwe ifundile nguJongilanga. Iqale ngoJongilanga imiDushane ukubona inkosi eyititshala. Ufundise umlisela nomthinjana kwizikolo zabantu abamnyama, ewulungiselela ukubangabemi abagqibeleleyo nabaya kuthi bathabathe iindawo zabo bengenadyudyu esizweni. Uthe akubona lo mphakathi wakwaMdushane ukuba kukho ukusilela kwimfundo elungiselelwe umlisela nomthinjana ezikolweni, suka wawubhalela iincwadi zesiXhosa. Nalu uludwe lweencwadi azibhalileyo neminyaka azipapashe ngawo uJongilanga:

<u>UMBHALI</u>	<u>UNYAKA</u>	<u>ISIHLOKO SENCWADI</u>
Jongilanga, D. M.	(1960).	Ukuqhawuka kwembeleko.(inoveli).
Jongilanga, D. M.	(1975).	Ndiyekeni.(umdlalo weqonga).
Jongilanga, D. M.	(1975).	Ubusuku obungenanyanga. (Umdlalo weqonga).
Jongilanga, D. M.	(1978)	Apha naphaya. (Amabali amafutshane).

Ndlambe(sic) was by far the most powerfull chief...Thinking that he had amicably settled the matter, Strockenstrom remounted. Suddenly the Xhosa fell upon him and killing him and thirteen of the Boers only two escaped, but they were wounded.

*(UNdlambe wayeyeyona nkosi inamandla...Ecinga ukuba isintsompothi sixoxwe kwafikelelwa kwisisombululo ngemvano, uStrockenstrom wehla ehashini. Ngesiquphe amaXhosa amhlasela ambulala namahlakani akhe ishumi elinesithathu lamabhulu, mabini asindayo kodwa nawo ezingxwelerha).*

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### 3.2 UHLALUTYO LWEZIBONGO EZINGONKOSI UJONGILANGA

limbongi ezimbini zibonge inkosi enye. Sihlalutye izibongo zomthonyama ezibonga uNkosi Jongilanga, ezibhalwe nguG.V.M. Masiko esinesihloko esithi, *"Imibuliso kaJongilanga uMbhalu."* Izibongo zesibini zibhalwe nguM.Mbambo kwangoJongilanga zona zinesihloko esithi, *"UNkosi Doyle Mpuhle Jongilanga, Aa! Vulindlela!"*

Imbongi izivula izibongo zayo ngezikweko ezakhiwe kwizibizo ezingoo-'nyangaza', 'mthakathi', 'nkonyana' no 'ngetyengetyana.' Isebenzisa ezi zibizo njengezikweko ezichaza uJongilanga kumqolo wo-1 ukuya kowe-5. UMasiko wenjenje:

Liqalile nj' inyangaza sobaneemvalo.

Le ntwana ngumthakath' ingqangqolo yodada.

Inkonyana yohlanga kwelamaXhosa.

Yingetyengetyan' umahlal' etyhafile.

Imbongi isixelela ukuba uJongilanga akazicingeli ngcono njengenkosi, ubila esoma esebenza. Isebenzisa isikweko esakhiwe kwisibizo u 'nyosi' ukuchaza umhlelazi. Kumqolo we-7 uMasiko uthetha enjenje:

Le nto yinyos' iyakwazi nokuhlangula.

Imbongi isebenzisa imeko-bume engangqinelaniyo ngelichaza imeko yalo mphakathi entlalweni kwaMdushane. Isebenzisa imeko echaseneyo ukusichazela ngoJongilanga. Kumqolo we-9 nowe-10 uMasiko uthi:

Ib' yiNkosi ngokuvel' imel' ukuhlangulelwa.

Yazenz' umsebenzi yazalisa ngobusi.

Imbongi isibonisa uJongilanga egcine inkcubeko yakowabo nakhulele kuyo, ide iqwele ngomnombo. Isebenzisa amagama u'molweni' 'Tshawe' 'Ngconde' ukulanda le nkcubeko kanti umnombo iwulanda ngooyisemkhulu bakaMpuhle. Kumqolo we-13 ukuya kowe-16 uMasiko wenjenje:

Umolweni yimibuliso kwelakowethu,  
Nditsho kuni zinonophu ningandigaty,  
NdiliTshawe ngesiduko uNgconde xa ndithuthwa,  
Umzukulwana kaQasana kaNdlambe.

Siboniswa yimbongi ubukhulu bukaJongilanga eKwelerha. Isebenzisa isilanduli u' Andi'. Isikweko esakhiwe kwisibizo u'nkunzi' kwanesibizo esakhiwe kwisenzi u'Vulindlela.' Sibona inkcubeko ekwinqanaba eliphezulu le nkosi elaziyo ikhaya layo, ezaziyo ukuba ingubani na yona. Le nyaniso uMasiko uyithetha kumqolo we-19 nowama-20 esithi:

Andinkonyana yohlanga ndiyinkunz' amahlathi,  
Inzalelwana yeQwelerha uVulindlela.

Imbongi isixelela ngoJongilanga enikezela ngenkonzo ayenzileyo esizweni. Le nkonzo inikezelwayo uyenze ncinane kakhulu umntu wayo kodwa ke iyaziwa ububanzi bayo jikelele emaXhoseni. UJongilanga njengenkosi esebenzele isizwe semiDushane, njengetitshala ehlohle abantwana babantu abamnyama kwizikolo zasemaXhoseni nanjengombhali weencwadi zesiXhosa. Kumqolo wama-27 uMasiko wenjenje ukuthetha:

Nantsw' imiqolo uphawu lobukho bam elizweni.

Isibonisa uJongilanga imbongi engumntu wokuzithoba nonesiphiwo sokubona kude ngeliso lakhe. Uyicula ngobuciko inkcubeko yabantu bakowabo. Uphinda awunciphise umsebenzi wakhe omkhulu ngokuthi 'ziinqoba' kanti akunjalo. UMasiko ukuthetha oku ngomqolo wama-27 nowa-28 xa athi:

Endikwenzileyo akungenconywa kuphele,  
Kuzizw' iinqob' endaweni yamagontsi.

Imbongi isixelela ukuba uJongilanga yinkosi eyaziwayo sisizwe sayo. Ikwenza oko ngokudiza umnombo wakhe kumqolo wama-31 nowa-32. Uthetha enjenje uMasiko:

UBaw' omkhul' uzalwa kukunene,  
Ukunene kukaMdushan' inkulu kaNdlambe.

Imbongi isikhumbuza ngoJongilanga ongumbhali. Isebenzisa amagama eencwadi zikaJongilanga athi, 'ngo-Ukuqhawuka kwembeleko' no 'Ndiyekeni.' Imbongi inobuchule bokuwasebenzisa la magama ngohlobo lokudlala ngawo. UJongilanga kaloku ngumbhali wencwadi ethi: Ukuqhawuka kwembeleko nethi: Ndiyekeni. Kumqolo wama-34 ukuya kowama-36 uMasiko uthi:

Ndokhisele kumzi ndaqhawula neembeleko,  
Ndityakatya ngosib' ukuphokozele' isizwe.  
Ndiyekeni ndiyekeni ke ndisithele.

Masihlalutye izibongo ezibhalwe nguMbambo ngenkosi yemiDushane ezithi: *UNKosi Doyle Mpuhle Jongilanga. Aa! Vulindlela!*

UMbambo umkhahlela kamnandi unkosi Jongilanga xa avula ezi zibongo esithi, *Aa! Vulindlela!* Esi sikhahlelo sinika umfanekiso-ngqondweni wesizwe esikwimfungu-mfungu yobumnyama. Obu bumnyama busenokuba kwiingqondo zabantu bakwaMdushane xa bebonke okanye bube kwisiphakathi sikaJongilanga. Eyona nto icacayo nencomekayo ngesi sikhahlelo kukuba sisibonisa umkhahlelwa enguyena mvuli-ndlela kwesi sizwe semiDushane asikhokelayo.



Imbongi isebenzisa uxwesiso (Parallelism). Olu uxwesiso luhlobo oluthile lophinda-phindo olwakhiwe kwisibizo u 'imbalarha'. Isixelela ngomnombo kamhlele uJongilanga imbongi. Kumqolo we-2 nowe-3 uMbambo wenjenje:

Nantso isiza imbalarha,

Imbalarha yomzi kaQasana.

Imbongi isixelela ukuba isizwe semiDushane asithembakalanga, kuba sinezinto ezimbi nezintle oku kanye kwamaza olwandle. Ukubonisa oku kungathembakali imbongi isebenzisa isikweko esakhiwe kwibinzana u 'amaz' olwandle.' Echaza ububi nobuhle obu phakathi kwesizwe semiDushane kumqolo we-4 nowe-5 , uMbambo uthi:

INkosi yam yeyemiDushane,

Amvus' umnyel' amaz' olwandle.

Abantu besizwe sakwaMdushane ngokutsho kwembongi bohluke phakathi kuba kubo kukho ababi nabahle ngezenzo. Imbongi isebenzisa isikweko esakhiwe kwisenzi u'lawula' kumqolo we-6. Masimve echaza le meko imanyonywana uMbambo xa athi:

Ngulawul' imihlamb' ibuy' imtshikilele.

Imbongi isixelela ukuba uJongilanga ubalawula njani na abantu besizwe asikhokeleyo. Isebenzisa uxwesiso olwakhiwe kwisenzi esingu 'lawula' kumqolo we-7 nowe-8. UMbambo uthi :

Kub' eyilawula ngobulali nokongama,

Eyilawula ejonge kuQamata wamaXhosa.

Azingqinelani izimvo zabantu bakwaMdushane ngokutsho kwembongi. Isebenzisa umgaqo-siseko weZulu nomthetho ongqingqwa wamaXhosa. Kumqolo we-9 nowe-10 uMbambo simva esithi :

Encamathele kwiincwadi zomthetho,

EyakuloMosisi neyakuloMthetho kaMthetho.

Ulawulo lukaNkos' uJongilanga ayiluthandabuzi imbongi. Isebenzisa iqhagamshela (coupling) ngelizama ukudibanisa le mihlambi yalanayo yesi sizwe ngesibizo esakhiwe kwisenzi esingu 'bona.' Kumqolo we-11 nowe-12 uMbambo uthi:

Ndiyibonil' inkosi yemiDushane,

Isil' esimpunyu-mpunyu ndisibonile.

Imbongi isibonisa ubukhulu bukaJongilanga ngokusebenzisa izibizo ezinjengezi 'ithole,' no 'silwangangubo.' Ezi zibizo imbongi izisebenzisa njengezikweko, kuba ithi uJongilanga 'Ulithole' no 'isilwangangubo' Kumqolo we-18 uMbambo wenjenje ukuthetha:

Ulithole lesilo isilwangangubo.

Imbongi isichazela ngokuxakeka kukaJongilanga kwisizwe semiDushane. Isebenzisa uxwesiso (parallelism) ngokuphindaphinda isibizo u-'ImiDushane.' Kumqolo we-19 nowama-20 siva uMbambo esithi:

Ucing' iinzima zemiDushane,

ImiDushane kayihlo ixakekile.

Imbongi isixelela ukuba uJongilanga akanazo iimpawu zokungcola ange exake isizwe ngazo ukuba ebenazo. Isuka ifanise nje amehlo akhe nawenyoka. Ikuthetha konke oku

ngokusebenzisa isikweko esakhiwe kwisibizo u 'inyoka', iphinde isebenzise isifaniso u 'njenge.' Masimve kumqolo wama-21 nowama-22 uMbambo xa athi:

Unge uxake abantu uyinyoka,  
Mehlw' anjengenyushu yehlathi.

Imbongi isibonisa ukuba uJongilanga akafani nabanye abantu, kuba yena eyinkosi yemiDushane. Isebenzisa isibizo esakhiwe kwesinye isibizo u 'mpondo.' UMbambo uthi :

Ngumpondo zenyala likroti.

Imbongi isixelela indlela aluncedo ngayo uMhlekezzi kubantu bakhe. Isebenzisa igama elakhiwe kwisibizo u 'ntlambi.' Kumqolo wama-28 uMbambo uthi :

Le nkosi yam yintlambi kaloku.

Ekuhlaleni uNkosi Jongilanga waziwa njengetitshala ebuqeqeshelweyo ubutitshala, njengombhali ovunyiweyo ngenxa yesakhono sakhe nanjengenkosi. Isebenzisa izinto azizo uMhlekezzi ukusixelela ngaye abuye abekelele ngemfano-ziqalo. Kumqolo wama-38 ukuya kowa-41. UMbambo uyibeka ngolu hlobo :

Tyhini le ! Kwakumnand ' eKwelerha.

Kanti lo mnt'ehleli nje yititshala.

Kanti lo mnt' ehleli nje ngumbhali.

Kanti lo mnt' ehleli nje yiNkosi.

Imbongi isebenzisa isikhahlelo ngelikhumbuza abantu ukuba ibonga uJongilanga oyinkosi yemiDushane. Kumqolo wama-47 uMbambo uthi :

A ! Vulindlela !



Imbongi isebenzisa isilo esibalulekileyo ingonyama ebalasele ngamandla kwanesilwanyana ingci ebalasele ngofele olukumchachazo womqolo wayo olwenza intshinga yokuhomba amakhwenkwe asemaXhoseni ngemihla ethile. Igama u' le-ngonyama, sisikweko, nesifaniso u 'okwe'. Kumqolo wama-52 nowama- 53 uMbambo uthetha enjenje :

Vela tanci thupha lengonyama.

Vela ngesingci okwengci kwedini.

Ikwinqanaba eliphezulu imbongi ngokubalisa ngeempawu eziqaqambileyo kubomi bukaJongilanga ekuhlaleni. Kumqolo wama-61 ukuya kowama-64 uMbambo uthi :

Inkosi ityiwa isaphila.

Vuma nawe sikutye mhlekazi

Yona asimfundisi wakwaLizwi

Yen' uthembisa ngeZulu engenalo.

Imbongi inomnqweno wokuba iziganeko zenkcubeko zasentlalweni zikaNkosi uJongilanga mazivakaliswe nalolunye uhlobo lweembongi. Kumqolo wama-65 nowama-66 uMbambo uthi :

Xa bendinomqambi ngendimthuma.

Ndimthume kuTyamzashe nakuMatyila

Imbongi izivala izibongo zayo ngothende lweembongi zomthonyama kuba zazisa kuvala ngo 'Ncincilili'. Kumqolo wama-72 evala izibongo zakhe uMbambo uthi :

Ncincilili !

### 3.2.1 ISISHWANKATHELO

Ngokomnombo uNkosi Doyle Mpuhle Jongilanga, *Aa! Vulindlela!* walathwa kuyisemkhulu uNdlambe oyinto kaRharhabe yaye usisizukulwana sesine yena kuye. Iimbongi ezimbini ezibonga uJongilanga ngothende lwezibongo zomthonyama ziyibonakalisa elubala eyokuba uyinkosi engaxutywanga kwindlu yasekunene yesizwe semiDushane. Isizwe sakwaMdushane sidume ngobukroti nangamandla ngenxa yeNkosi uNdlambe. UJongilanga uyinkosi yokuqala ukulawula imiDushane eneempawu ezicacileyo zobukroti kwanjengoyisemkhulu uNdlambe. Iimpawu zobukroti anazo azikho ezigalweni koko zisengqondweni. Uthe eyinkosi nje wabe engumfundisi-ntsapho kanti ukwanguye nombhali. Ziqaqambile iimpawu zenkcubeko kwizibongo zikaJongilanga. Uyilanda ngeziduko zakowayo ooTshawe nooNgconde abangooyisemkhulu. Akapheleli apho umnombo avela kuwo uwalatha kooQasana nooNdlambe. Ethetha kumqolo we-15 nowe-16 uMasiko wenjenje :

NdiliTshawe ngesiduko uNgconde xa ndithuthwa,

Umzukulwana kaQasana kaNdlambe.

UMhlelezi uJongilanga uneempawu ezicacileyo kwintlalo yakhe. Iimpawu ezisetyenzisiweyo ukuchaza yena zizikweko ezakhiwe kwizibizo ezingoo 'titshala,' 'mbhali' no 'nkosi.' Esalatha iimpawu zentlalo kumqolo wama-39 ukuya kowama-41 uMbambo uthi:

Kanti lo mnt' ehleli nje yititshala,

Kanti lo mnt' ehleli nje ngumbhali,

Kanti lo mnt' ehleli nje yinkosi

## ISAHLUKO 4

### UNKOSI USIPHO MANGINDI BURNS-NCAMASHE, *Aa! Zilimbola!*

#### 4.1. INTSHAYELELO

Kwesi sahluko siboniswa umzobo womnombo aphuma kuwo unkosi Sipho Mangindi Burns-Ncamashe, *Aa! Zilimbola!* Amagama nezikhahlelo zeenkosi zidwelisiwe apha. Amagama amakhosikazi abaluleke ngokuzala iinkosi zamaGwali nawe nkabi zeenkosi abonakalisiwe nawo. Silalathisiwe nosiba lukaSipho Mangindi Burns-Ncamashe. Zihlalutyiwe apha izibongo ezibhalwe kwangale Nkosi yamaGwali. Esi sahluko siphethwe ngesishwankathelo.

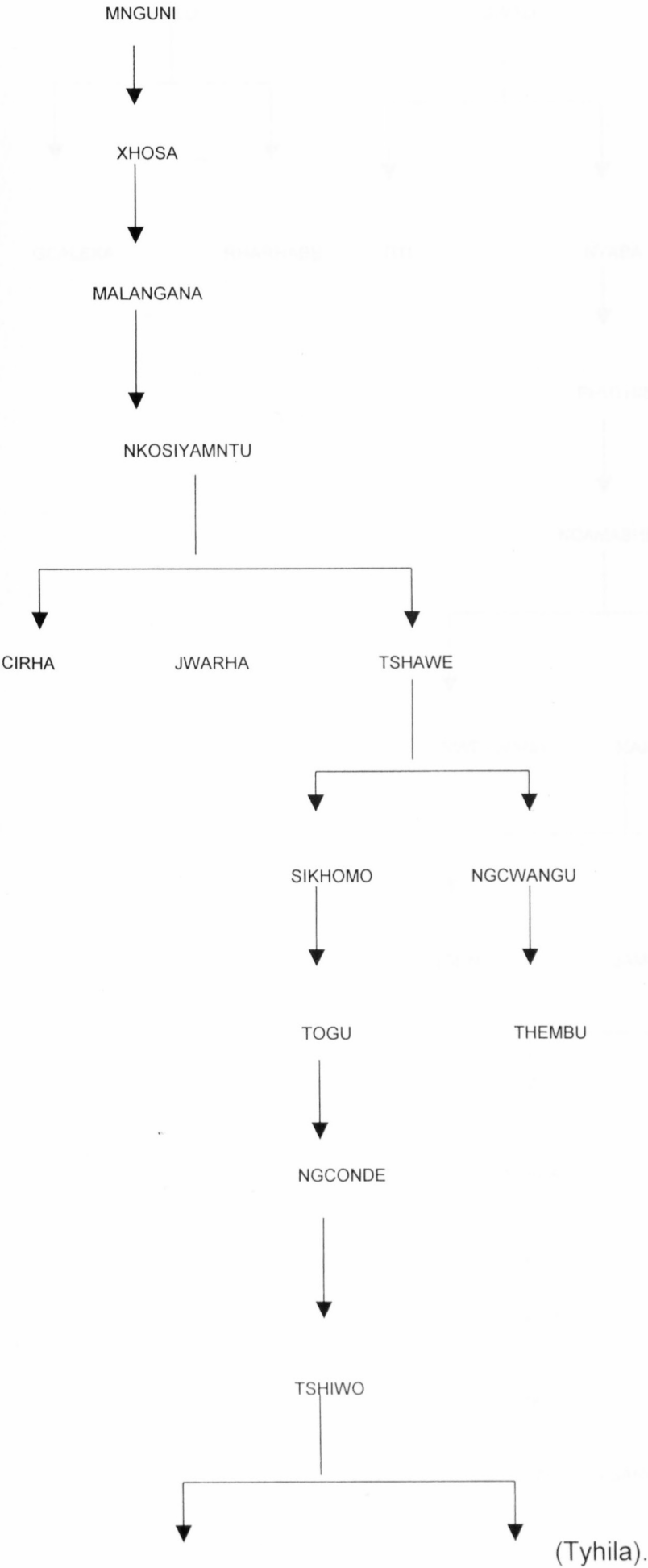
#### 4.1.1 INJONGO

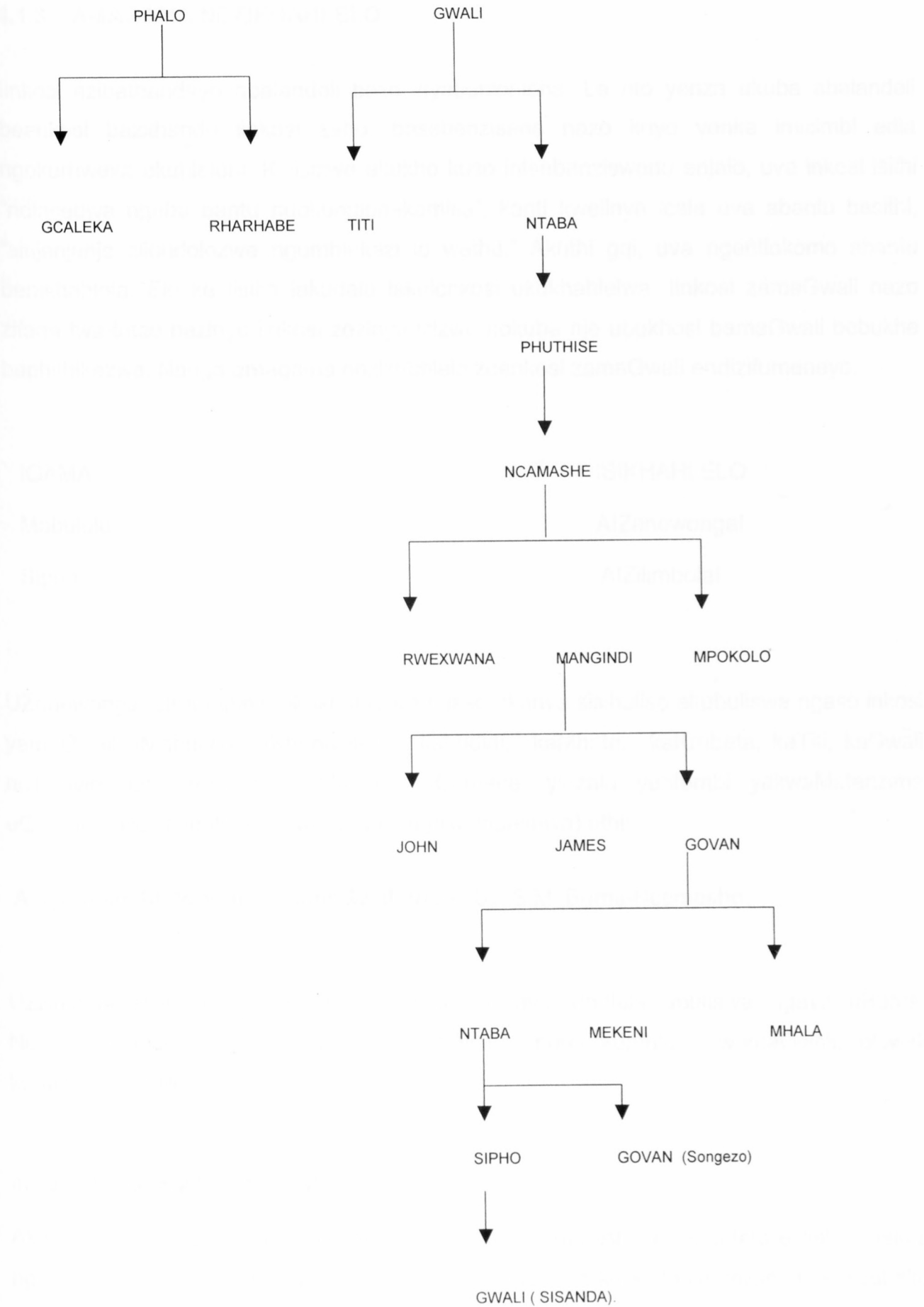
Sifuna ukwazi ukuba uSipho Mangindi Burns-Ncamashe uyiyo na inkosi yesizwe samaGwali ngokomnombo. Sikwanqwenela nokukhangela iimpawu zentlalo nezenkcubeko kwizibongo zomthonyama ezibhalwe ngaye.

#### 4.1.2 UMNOMBO KABURNS-NCAMASHE

Kubalulekile ukuba umntu ngamnye azazi apho aphuma khona azazi nezinqulo zesiduko sakhe. Akuzazi yena ngokwesiduko sakhe, kuba lula ukuwazi umnombo wesizwe aphuma kuso. Kuthatha unyawo ukubaluleka kokuwazi umnombo wenkosi ephethe isizwe oyinxalenye yaso. Inkosi yesizwe samaGwali kaTshiwo nayo iphuma kuludwe lomnombo weenkosi zamaXhosa. Masikhe siqwalasele lo mzobo womnombo ungezantsi apha, sibone eli khonkco ukuba linxibelelana njani na noNkosi Sipho Mangindi Burns-Ncamashe, *A! Zilimbola!*







### 4.1.3 AMAGAMA NEZIKHAHLELO

linkosi ezibathandayo abalandeli bazo ziyabahlonipha. Le nto yenza ukuba abalandeli beenkosi bazithande iinkosi zabo, basebenzisane nazo kuyo yonke imicimbi edla ngokurhwexa ekuhlaleni. Kwisizwe ekukho kuso intsebenziswano enjalo, uva inkosi isithi “ndincedwa ngaba bantu ngokundiphakamisa”, kanti kwelinye icala uva abantu besithi, “sinjenjenje silondolozwe ngumhlekezi lo wethu.” Akuthi gqi, uva ngentlocomo abantu bemkhahlela. Elo ke lisiko lakudala lakulonkosi ukukhahlelwa. linkosi zamaGwali nazo zifana twa-totse nezinye iinkosi zezinye izizwe nokuba nje ubukhosi bamaGwali bebukhe baphithikezwa. Nanga amagama nezikhahlelo zeenkosi zamaGwali endizifumeneyo.

IGAMA	ISIKHAHLELO
Mabululu	A!Zanewonga!
Sipho	A!Zilimbola!

UZanewonga sisikhahlelo ekukhahlelwa ngaso okanye sisibuliso ekubuliswa ngaso inkosi yamaGwali uMabululu kaKhongwane, kaLudidi, kaMhate, kaKrobeta, kaTiti, kaGwali noTshiwo. Le nkosi imi kuMacibe kuCentane, yinzala yentombi yakwaMatanzima eQamata. (Ndikrwentshule kwincwadi engekapapashwa) ethi:

**A synopsis history of the amaGwali tribe.** by S.M. Burns-Ncamashe.

UZilimbola sisikhahlelo akhahlelwa ngaso okanye yindlela abuliswa ngayo uBurns-Ncamashe oyinkosi yamaGwali oMneno-Nciba, nomi kumhlaba wamaGwali, eGwali kwisithili saseDikeni.

### 4.1.4 AMAGAMA EENKABI

Akukho nto ixatyiswe ngabantu abamnyama boMzantsi Afrika abahlala ezilalini belima ngathi ziinkomo. Indoda engavaleliyo isenkathazweni xa kuphethwe imicimbi yenkcubeko yasekuhlaleni; Xa kuxhentswa indoda iziphakamisa iingalo zayo zime zixele ukuma kweempondo zenkabi yayo eyithandayo neliqhayiya kowayo. Ezi nkomo bubutyebi



bendoda emnyama. Izizathu eziphathelele kwinkcubeko yomntu oMnyama efana namasiko yenziwa ngenkomo. Nazo ke bezinezazo iinkomo njengezi zaseGwali;

**UNtuli:** Yinkabi kaNtaba le, wayeyithanda engazenzisi umniniyo. Rhoqo amaGwali xa aphethe imisebenzi yobungcwele ushushu ezintendelezweni zawo, ufuna umoya wezinyanya ngokwezithethe namasiko asebuXhoseni kwaGwali bayazibonga. Wova besuka amadlu abantu besi sizwe bethandaza bephatha kuzinqula besithi, ' Mabandla kaNtuli kaNtaba kaMkhomb' ubhembesile.'

**URwexu:** Yinkabi kaPhuthise awayeyithanda kakhulu. Isizwe sayivuma sayithanda naso le nkabi kaPhuthise. Olo thanda lwaso lwalubonakalisa ngokuthi sivume, sisabele ngokuzingca okukhulu xa kuthiwa kuso ngamabandla kaRwexu kaPhuthise.

**UMbalasane:** Yinkabi entsha kwisizwe samaGwali, yinkabi yegqirha, elipheleleyo lomlambo. Le nkabi yinkabi yesifundiswa nesitshatshatheli sembongi yamaRharhabe. Yinkabi yezibulo likaGaveni, kaMangindi, kaNcamashe, kaPhuthise, kaNtaba, kaGwali, kaTshiwo. Yinkabi yenkosi yesizwe samaGwali akummandla waseDikeni. Ngulo mntwana uyinkulu kwindlu enkulu yasekunene nongumnombo ophuma kuGwali ekwangumzukulwana wesixhenxe kaKumkani uTshiwo. Le ke, yinkabi kaSingaye lo unguNkosi uSipho Mangindi Burns-Ncamashe. *A! Zilimbola!*

#### 4.1.5 AMAKHOSIKAZI ANGOONUZALA

Kucacile ukuba amagama eenkosi abalulekile yaye kufuneka isizwe siwazile ngokuba iinkosi ezi zingooyise besizwe. Kubalulekile kanjaqo ukuba amagama amakhosikazi eenkosi aziwe sisizwe kuba kaloku la makhosikazi ngoomama besizwe. Ingasisimanga ukuthi kanti kuhleliwe nje kukho mntwana uthile ungalaziyo igama likayise nonina. Ngokwesithethe nesiko lasemaXhoseni xa inkosi ifuna umfazi, ifuna unina wesizwe. Intombi yomntu omnyama bekungaphutshwa nokuphutshwa ngayo, bekukhangelwa intombi engumntwana wegazi. Isizathu soku silula kakhulu kaloku yile ntombi iza kuthi yakufika apha izale inkonyana yohlanga. Yiyo loo nto sibona kufanelekile ukuba makaziwe amagama amakhosikazi azala iinkosi kwisizwe samaGwali kaTshiwo. Nanga ke edweliswe ngezantsi apha loo magama:

**UThwakazi:** NgumGqunukhwebekazi lo, ngudade boKhwane omkhulu. Uyise wale ntombi ngumGqunukhwebe woqobo uVula. Le ntombi inguThwakazi yile ingunina kaGwali kaloku yintombi yokuqala ukuzekwa nguTshiwo kungekacingwa nto ngoMaNyawuza lo unguSivanxa, kuloko kanti yintombi yomntu omnyama.

**USivanxa:** Yinkosazana le, intombi yobukhosi basemaMpondweni, izalwa nguNdayeni uyise kaThahle onguSoNyawuza yena. UMaNyawuza lo uMaThahle wadalwa wangumfazi omkhulu kuba ephuma kwigazi labantwana begazi kubuKumkani bamaMpondo. Igama lalo ibe inguSivanxa. Etshaba nje uTshiwo ukhova kuzekelwa le ntombi iliqum-qum, kodwa ke ilifa lentombi lisemzini ngokwesiko nesithethe sasemaXhoseni yiyo ezele uPhalo.

**UMamThembu :** Yintombi kaNdaba uyise kaNgubengcuka kweliya lasebaThenjini. Ngumka- Ntaba lo. Yile nkosikazi yazala uPhuthise le.

**UMamNdungwane :** Yintombi kaGungu le yaye ingomnye wabafazi abathathu bakaPhuthise. Uyise wale ntombi yinkosi yesizwe samaNdungwane, ooBhenjula. Izibulo likaPhuthise ke nguNcamashe kulo mfazi. Eli gama leli lathi kamva lasetyenziswa mhla wabhaptizwa ngegama lokuba nguBurns kwiMishini yaseGwali. Iphelo lale nkosikazi noPhuthise nguXuba uyise kaKoti namanye amakhangala esizwe samaGwali.

**UMamThembu :** Yintombi kaTukwa unyana kaManusi, intombi kaDlomo Tato, nguMamThembu, unina kaNtaba kumaTshatshu.

**UMamNtlane :** Ngumfazi kaNtaba lo, unina kaSipho. NguNobanzi igama lasemzini. UMamNtlane lo yintombi kaMngxitama.

**UMamNdungwane :** Yinkosikazi kaNkosi uSipho Mangindi Burns-Ncamashe. Yile nkosikazi ikhe yalibamba, iphethe isizwe samaGwali ngexesha umhlekezi uSo-Gwali kaNtaba angumsebenzi noMphathiswa kubuRhulumente bukaSebe, *Aa !Ngweyesizwe !* Izibulo likaZilimbola nale nkosikazi nguGwali ogama limbi linguSisanda.



#### 4.1.6 USIBA LUKABURNS-NCAMASHE

Akakhange abe ngundilele wenkosi elindele ukukhahlelwa nokuntyintywa ngotywala ngamaphakathi uBurns-Ncamashe njengoko uninzi lweenkosi lutyholeka ngokuthanda ipatyutyu. Isiphiwo abe naso uSipho lo usisebenzisele ukuphucula inkcubeko nentlalo yesizwe esimnyama jikelele. Ngokweembali zesizwe samaGwali, uyinkosi yokuqala ukuzuza imfundo enezidanga kwiiyunivesiti zeli lizwe. Uzibongile iinkosi nezikumkani zasemaXhoseni. Lo mntu enjalo nje ubafundisile abantwana babantu abamnyama beli lizwe loMzantsi Afrika. Akuphawula ukuba ubukhosi besizwe esithile bulahlekile, ubesuka abuphande buphandeke njengoko enzile kobesizwe samaHleke nobesizwe semiNgqalasi. Akubona ukuba abantwana babantu abamnyama batyiswa intloya ezikolweni ubhale yena ngokwakhe iincwadi zesiXhosa ukuphakamisa umgangatho wemfundo yabantwana babantu abamnyama. Nazi ke iincwadi azibhalileyo:

Burns-Ncamashe, S. M. (1961). *Masibaliselane*.

Burns-Ncamashe, S. M. (et al) (1969). *IsiXhosa seMatriki*.

Burns-Ncamashe, S. M. (1979). *Izibongo zakwaSesile*.

Burns-Ncamashe, S. M. (1979). *A synopsis history of the amaGwali tribe*.

Burns-Ncamashe, S.M. (1967). *The amaHleke tribe of King William's Town*

Burns-Ncamashe, S. M. (1968). *The history of the ImiNgqalasi tribe of King William's Town*

#### 4.2 UHLALUTYO LWEZIBONGO

Iimbongi ezine zibonga inkosi yesizwe samaGwali kaTshiwo. Indlela athandwa ngayo lo mbongwa unguSipho Mangindi Burns-Ncamashe unikwa izikhahlelo ezingafaniyo. Iimbongi yokuqala nguS.M. Mabinza umbonga ngokuthi, *AA! Zilimbola*.

Iimbongi yesibini nguM. Mbambo ubonga *UNKosi Sipho Mangindi Burns-Ncamashe, Aa! Zilimbola!*

Iimbongi yesithathu nguP.T. Mtuze yena uthi, *Semka neZulw' iSipho sethu*. Iimbongi yesine neyokugqibela nguR. M. Skei ubonga ngelithi, *A-A Zilimbola..*



Kwakwizahluko ezingaphambili sitshilo ukuthi iimbongi xa ibonga iinkosi okanye iikumkani ziqala ngeziikhahlelo, kunjalo ke nakwezi zibonga uNkosi Burns-Ncamashe wamaGwali. Siqale ngokuhlalutya izibongo ezibhalwe nguMabinza njengoko besitshilo kuqala. Isihloko sezibongo zikaMabinza sisikhahlelo sombongwa kuba uthi:

Aa! Zilimbola!

Umnombo oyinkcubeko emaXhoseni uwulanda ekwabonisa nobunye ngegazi kumaGwali namaRharhabe. Yiyo loo nto abafazi bamaRharhabe bengenazo iintloni zokukhahlela uBurns-Ncamashe. Le nkcubeko uMabinza uyibonisa kumqolo we-8 ngamazwi athi:

Bafazi bamaRharhabe ndibevile bekukhahlela.

Umnombo kaNkosi Burns-Ncamashe ulandwa ngokusebenzisa amagama eenkosi ezimbini nezingooyisemkhulu bakaSipho, ubuya asiqinisekise ngokuba ngumntwana wegazi ngokuthi asebenzise isikhahlelo. Masimve uMabinza kumqolo we-9 esenjenje:

So-Gwali kaNtaba, Aa! Zilimbola!

Ayiwuthandabuzi imbongi iwazi kwanjengabantu bonke umsonto odibanisa isizwe samaGwali nesizwe samaGqunukhwebe, kaloku nguThwakazi ozele uGwali ngoTshiwo, uyise. Yiyo loo nto kumqolo we-10 uMabinza esithi:

Ntombi zamaGqunukhwebe nazo ziyamemeza.

Igama lendawo apho le nkosi inebango lomhlaba khona ngokwenkcubeko yasemaXhoseni ibizwa ngegama layo nayimbongi le imbongayo. Kumqolo we-11 uMabinza usebenzisa isimntwiso evakalisa oku ngale ndlela:

Nqila yaseVictoria East ndiyive yonk' iduma.

Imbongi isixelela ukuba ayithethi ngeenkosi ezingaziwayo apho zivela khona. Inkosi athetha ngazo zibuzalelwe ubukhosi ngokwenkcubeko yasebukhosini azibunyulelwanga. Kumqolo we-12 uMabinza usiqinisekisa ngamazwi athi:

Asizonkosi ngokudalwa, mathol' esilo ngokuzalwa.

Imbongi isixelela ukuba lo mbongwa wayo yimbongi yaye kwinkcubeko yasemaXhoseni ayothukwa loo nto kuba ziyaziwa kambe ziqheliwe iimbongi. Inyanisile kuba ubumbongi bukaBurns-Ncamashe baziwa nanguthathatha. UMabinza uyithetha ngokusebenzisa izifaniso u 'nga' kumqolo wama-33 nowama-34 ngolu hlobo:

Ngathi ndiyambon' egwadl' uGwali ethuk' amawabo,  
Intw' ekuthetha kungqindilili ngathi yaginy' intsimbi,

Kumqolo wama-42 ukuya kowama-43 uchaza umsebenzi kaSipho ekuhlaleni ewudibanisa nokaJolobe noSityana. Masive uMabinza esithi:

Apho uqondele khona uhlalutya ulwimi lwethu,  
Bambisana noSityana nokaJolobe niliphonononge.

Masihlalutye izibongo zomthonyama ezibhalwe nguMbambo ngothende lwembongi yenkundla ezisihloko sithi: *UNKosi Sipho Mangindi Burns-Ncamashe Ah! Zilimbola!*

*Aa! Zilimbola!*

Imbongi iwuvula umlomo wayo ngokukhahlela ibulisa uMhlelezi, kanjaqo icela inzwi ebantwini kuba iza kwandlala iziganeko ezineempawu zenkcubeko kwintlalo kaNkos'uBurns-Ncamashe. UMbambo ukhahlela ngokuthi:

*Aa! Zilimbola!*

Imbongi imbonga imsusa ebuntwaneni lo mbongwa wayo. Ichaza isithethe samadoda sovuyo kwakuzalwa umntwana oyinkwenkwe ngumfazi. Uvuyo oluthi lube kho uMbambo uluchaza ngokusebenzisa isikweko esakhiwe kwizibizo ezi zezi, 'nkwenkwe,' no 'ntandane.' Kumqolo we-2 nowe-3 uMbambo uthi:

Umntwan' oyinkwenkwe yindoda,  
Yintandane kowabo emaThileni.

Imbongi isixelela ukuba olu thando ngalo mntwana uyinkwenkwe luphuma luphuphuma nakubantu basetyhini. Isibonisa oku ngokusebenzisa kwayo impinda esuka ekhohlo iye ekunene ngesimelabizo u 'ngaye'. Masive kumqolo we-4 nowe-5 uMbambo esithi:

Ziqhayisa ngay' ezakowab' iintombi,  
Nonin' uzingomb' isifuba ngaye.

Imbongi isixelela ngemisebenzi elindelekileyo yakukhula ngokwasengqondweni le nkwenkwe ingumntwana namhlanje. Ichonga izikweko ezakhiwe kwizibizo u'thombo' 'ntlutha' 'qengqelezi' no 'ndize.' UMbambo kumqolo we-6 ukuya kowe-9 ubhala enjenje: ukuthetha:

Sakukhula isithombo kulibhong' emzini.  
Yintlutha esizweni nasengqondweni.  
Ngumqengqelezi kwiimveku zekhaya.  
Ngundize kubantwana ekuhlaleni.

Iphetha isitanza soku-1 iviwe iphinda isebenzisa isikhahlelo imbongi. UMbambo unika imbeko ebonisa ukuzithoba kwakhe kule nkosi ayibongayo, kuba kumqolo we-15 uthi:

Aa! Zilimbola.



Imbongi isikhumbuza ukuba ibonga bani na ngesi sikhahlelo ivula ngaso isitanza se-2 kumqolo we-16 uMbambo uthi:

Aa! Zilimbola!

Uvuselela umfanekiso ocacileyo weliso xa esikhumbuza ngesikweko esidiza inkangeleko yombongwa wakhe. UMbambo kumqolo we-17 uthetha athi:

Yinkcalankcala inkunz' aseGwali.

Isixelela ukuba imbongi ibonga imbongi. Kumqolo we-19 isebenzisa uxweso olukekeleyo lusuka ekunene ukuya ekhohlo. Masive uMbambo ethetha esithi:

Ngomlomo le nkunzi iyabhodla,

Ibhodl' iintshwembenxa zamagama.

Kumqolo wama-32 sixelelwa kanjaqo ngokukhawuleza ngesiquphe kwengqondo yalo mbongwa. Ukuchaza la mendu uMbambo usebenzisa isifaniso u 'okwe' ngolu hlobo:

Int' engqond' inamendu okwesikhotsholo.

Uwaxhamlile amacham ancamise ngencasa asebukhosini ngokwamanqanaba awo. Ube liphakathi kowabo kwaRharhabe, ude wafikelela kwiqondo lokuphanda ubukhosi besizwe samaHleke. UMbambo usibonisa amabakala ahanjwe nguBurns-Ncamashe ngokusebenzisa uxweso olusuka ekhohlo luye ekunene kumqolo wama-33 nowama-35 ngolu hlobo:

Inkalatya yephakathi ngexesha layo,

liphakathe kakuhle kowayo kwaRharhabe,

Ingumagxa akaxhali ngezobuRharhabe.

Imbongi isibonisa ulwazi olunzulu analo ngobukhosi uBurns-Ncamashe. Igxininisa ngempinda kumqolo wama-36 ukuya kowama-38. Imbongi ikwenza oku ingamniki thuba lakucinga umfundi okanye umphulaphuli wezi zibongo. UMbambo uthi:

Yingqawa engqawela abantu,  
Ingqawela abantu namaphakathi,  
Ingqawela amaphakathi neenkosi.

Imbongi iqhubela phambili ngebali layo eliqale kwinqanaba eliphezulu, isibonisa indlela abantu bakuthi abaphelelwa ngayo sisidima ngenxa yokunyolukela izihlalo eziphezulu zolawulo. UMbambo kumqolo wama-39 ukuya kowama-42 uthi:

Buzani kuNkos' uPhani Busoshe,  
Le nyaniso uyayazi yaye uyayingqina.  
Babulahlekil' obamaHlek' ubukhosi,  
lingcuka nezandawana zifumen' ixhwayelo.

Amagama asetyenziswe yimbongi ngawesiXhosa esityebileyo nasuka angene gingci kwindawo efanelekileyo afakwa kuyo. Siteke-teke yaye sincamase ngencasa isiXhosa esi-setyenziswe yimbongi, endaweni yokuthi 'waphanda' uBurns-Ncamashe ithi 'yathimla' endaweni yokuthi 'bazimela' ithi 'Banyel' umchiza'. UMbambo ubhala enjenje kumqolo wama-43 nowama-44:

Yathimla k' irhorho yamaRharhabe,  
Banyel' uchiz' oozungul' ichele.

Ichaza imeko yamaHleke imbongi kumqolo wama-45 nowama-46 isebenzisa uhasaniso eluhombise ngemfanozandi iphuhlisa ukungaboni ngasonye kwabantu abanye. UMbambo ubhala athi:

Amanye amaHlek' ayakuxhawula,

Amanye amaHlek' ayakuxwaxwa.

Imbongi isixelela ngobukhulu nokomelela kukankos' uBurns-Ncamashe. Isebenzisa ugqithiso okanye ubabazo igxininisa obo bukhulu noko komelela. Masive uMbambo kumqolo wama-51 nowama-52 xa athi:

Yint' emqol' umbaxa-mbaxa,

Yanga ziibhasi zaseMdantsane zimile.

Uwulanda umnombo kaSipho ngokubiza amagama eenkosi ezingooyisemkhulu besizwe asilawulayo, uGwali noPhuthise. Usebenzisa uxweso olusuka ekunene luye ekhohlo. Kumqolo wama-53 nowama-54 uMbambo wenjenje:

Isilo esikhulu sokubelek' amaGwali.

AmaGwali abantu abahle bakuloPhuthise.

Imbongi isebenzisa isigqebelo (dramatic irony) kuba kukho ukungangqinelani phakathi kwento elindelwe kumaphakathi nento ayenzayo. Kumqolo wama-55 ukuya kowama-61 uMbambo ubhekisa enkosini nasemaphakathini athi:

Int' emhlehl' unamafongqo nemingqeba.

Kukuginy' izithuko nezinyeliso,

Lisiko lenkosi kakade elo.

Ukubekw' ityala ingenabala,

Lo dunkanka usiza ngamaphakathi.

Izipayi-payi ezithand' ipatyutyu.



Usibonisa indlela inkosi eyithanda ngayo inkcubeko yakowayo, uyenza ke le nto ngokusebenzisa izikweko eziqaqambisa umfanekiso ntekelelo weliso. U' phuncuka, i' ntyulubi, i 'nqxentsi, u' mahomba. Kumqolo wama-72 ukuya kowama-75 uMbambo wenjenje ukuthetha:

Nguphuncuka bemphethe ingxaki yenkosi;  
Intyulubi kwakuphath' umthetho enkundleni;  
Inqxentsi kwakuthethwa ngesiXhosa samaXhosa.  
Ngumahomba ngomnweba wezingwe mhla ngesisusa.

Indlela aziphetha ngayo izibongo ezingoBurns-Ncamashe isixelesa ngaphandle kwamathandabuzo ukuba imbongi itshila ngesidanga seembongi zamandulo. Masimve uMbambo ezivala izibongo ezingoSipho kumqolo we-119 ngelithi:

Ncincilili.

Masihlalutye izibongo zomthonyama ezibhalwe nguMtuze ngothende lwembongi yenkundla, isihloko sithi, *Semka neZulw' iSipho sethu*.

*A-a! Zilimbola!*

Yinkcubeko yenkosi ukuzingca kumhlaba wooyisemkhulu. Utyokela ebekelela ngezikweko ezalathwa zizibizo ezibini u 'lixhak' no 'lixhalang' kwimiqolo elandelelanayo, abuye azihombise ngokusebenzisa imfano-zandi. Usebenzisa ulwimi olutyebileyo ukwavuselela nemizwa yeliso ngale mfano-zandi. Masimve uMtuze kumqolo wo-1 nowe-2 esithi:

Lixhak' elimaxhaga leentaba zasePirie zamaHleke,  
Lixhalang' elinengxeba lentab' engxox' uNdoda.

Usikhumbuza imvelaphi ephuphuma iimpawu zenkcubeko ngomnombo kaBurns-Ncamashe. Usebenzisa amagama eenkosi zamaGwali u 'Ntaba' ongunyana olizibulo kwiNdlu yaseKunene kaTshiwo u'Tshawe' athetha ngaye ngunyana kaNkosiyamntu uyise kaSikhomo noNgcwangu. U 'Gwali' athetha ngaye ngunyana kaTshiwo, u 'Mangindi' athetha ngaye ngunyana kaNcamashe uzalwa noRwexwana noMpokolo nguyise. Kumqolo we-3 nowe-4 uMtuzi (1996 : 1) uthi:

Ugxox' olumadolo lukaNtaba kumaTshaw' akuloGwali,

SiSiph' esiMangindi sikaNtaba kaBurns, kaNcamashe.

Umnombo oyinkcubeko yenkosi ngokwasemaXhoseni waziwa ngabantu bayo ngokuzalana, nabo basondeleyo kwikomkhulu. Abazali bakaSipho njengoMfundisi uDongwana nezizalwana zakhe ooNdabankulu Dwane nooLunga Siboto bayawazi umnombo kaBurns-Ncamashe. Ungqina oku uMtuzi (1996 : 1) kumqolo we-5 ukuya kowe-7 xa esenjenje ukuthetha:

Loo nyaniso ungayiva kooDongwana nakooNdlamafa Sipoyo,

Ungayiva ngooNdabankulu Dwane, kulabalab' ooLunga Siboto,

Ingcambu yeNkosi yaziwa ngamafanankosi namaphakath' ogaga.

USipho ufunde kwiyunivesithi yaseKapa wazuze imfundo i-B. Ed (Bachelor of Education). Phakathi kwezikolo afundise kuzo singabalula iLimekhaya eseTinarha. Kumqolo we-12 uMtuzi usebenzisa isifaniso u 'okwe' esizobela umfanekiso ocacileyo weliso nasihombisa ngombuzobuciko ngolu hlobo:

Umagxany' okwenciniba koomaTinarha, Kapa, ndibala ntoni?

Ububonile ubuhlwempu obusengqondweni kubantu basekuhlaleni ngokuthi bamenzele nzima umntu ofundileyo. Usebenzisa isikweko esakhiwe kwisibizo u 'ndlela'. UMtuzi, ubuya asiqaqambisa ngokudlala ngamagama athi, 'abhijel' izidanga nezidabane' kaloku

Usikhumbuza imvelaphi ephuphuma iimpawu zenkcubeko ngomnombo kaBurns-Ncamashe. Usebenzisa amagama eenkosi zamaGwali u 'Ntaba' ongunyana olizibulo kwiNdlu yaseKunene kaTshiwo u'Tshawe' athetha ngaye ngunyana kaNkosiyamntu uyise kaSikhomo noNgcwangu. U 'Gwali' athetha ngaye ngunyana kaTshiwo, u 'Mangindi' athetha ngaye ngunyana kaNcamashe uzalwa noRwexwana noMpokolo nguyise. Kumqolo we-3 nowe-4 uMtuzze (1996 : 1) uthi:

Ugxo' olumadolo lukaNtaba kumaTshaw' akuloGwali,

SiSiph' esiMangindi sikaNtaba kaBurns, kaNcamashe.

Umnombo oyinkcubeko yenkosi ngokwasemaXhoseni waziwa ngabantu bayo ngokuzalana, nabo basondeleyo kwikomkhulu. Abazali bakaSipho njengoMfundisi uDongwana nezizalwana zakhe ooNdabankulu Dwane nooLunga Siboto bayawazi umnombo kaBurns-Ncamashe. Ungqina oku uMtuzze (1996 : 1) kumqolo we-5 ukuya kowe-7 xa esenjenje ukuthetha:

Loo nyaniso ungayiva kooDongwana nakooNdlamafa Sipoyo,

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Umagxany' okwenciniba koomaTinarha, Kapa, ndibala ntoni?

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uMtuzwe apha akathethi isidanga nesidabane ekuhunjwa ngaso ngumntu onxibe iintsimbi ngomhla wesisusa emaXhoseni, koko uthetha izidanga nezidabane ezisisivatho sasemfundweni. Ediza lo mona usebantwini ngokukodwa abafundileyo. Kumqolo we-13 uMtuzwe ubhala athi:

Ngundlel' ineminqantsa nok' abhijel' izidanga nezidabane.

Masihlalutye izibongo ezibhalwe nguSkei ngoBurns-Ncamashe ezinesihloko esithi:

*A-a Zilimbola!*

Esalatha iimpawu zenkcubeko kule nkosi, usebenzisa uphindaphindo ukulanda uZilimbola kumqolo we-5 nowe-6. USkei uthi:

NguZilimbol' umzukulwana kaNojoli.

NguZilimbol' unyana kaNcamashe.

Yinkcubeko kubomi babantu abamnyama ukuba nembongi yomthonyama phakathi kwabo, ngokunjalo nombhali kwanesifundiswa. Kumqolo we-13 ukuya kowe-15 uchaza ezi mpawu zenkcubeko anazo uBurns-Ncamashe ngokusebenzisa izikweko ezakhiwe kwizibizo u'yimbongi', 'ngumbhali' no 'sisifundiswa.' USkei ubhala enjenje :

Kwiimbongi yimbongi yomthonyama.

Kubabhali ngumbhali wesiNtu.

Kwizifundiswa sisifundiswa gqibelele.

Imbongi isixelela ukuba uBurns-Ncamashe wayilahla kwesinomhlwa inkcubeko yakhe yokuqaba imbola ngenxa yemfundo yaseNtshona. Amawabo amagxeka kodwa izifundiswa

zamthulela umnqwazi. Echaza lo ndonakele kumqolo wama-37 ukuya kowama-40 uSkei usebenzisa uchasaniso ngolu hlobo:

Wayizil' imbola mhla waphum' ebukrwaleni,  
Wayifulathel' imfukuka mhla wafuthw' emfundweni.  
Agram' amawabo athi uSiph' ugabadele,  
Bavuy' abemfundo bath' uNcamashe yindoda.

Imbongi isibonisa iimpawu zasekuhlaleni zikaZilimbola ezoyikekayo, ezokomelela noburhalarhume. Usebenzisa izibizo ezakhiwe kwizikweko ezizezi 'Lizilenzi' no 'Ibhubesi.' USkei kumqolo wo-1 nowe-2 xa uthi:

Lizilenzi lomlamb' iTyhume,  
Ibhubesi lehlathi lakwaHoho.

Imbongi imchaza umbongwa wayo njengomntu onyamezelayo noqhelene nentlungu phofu kuthi kunjalo oyikwe ngabantu ekuhlaleni kuba uneempawu zenyoka. Kumqolo wama-25 nowama-26 uSkei usebenzisa izikweko ezakhiwe kwizibizo 'yinkalanzinzi' no 'yinyushu.' masive xa esithi:

Yinkalanzinz' umakad' eneth' engenadyasi,  
Yinyush' enyoshoza kumahlath' akwaHleke.

Imbongi ibona imeko yamaXhosa elusizi, ith' aze athi akufuduka kweli lizwe uBurns-Ncamashe ayidize eNyangweni le mpalalo. Ukuvakalisa oku ngokusebenzisa uxwesiso olu kekeleyo ukusuka ekunene lusinga ekhohlo ngesibizo u'Xhosa' ephatha kusinika umfanekiso weliso odiza ubuze bamaXhosa ngezibizo ezakhiwe kwezi zenzi, 'bhentsile, mpunduza, bhushuza nontswayiza. USkei kumqolo wama-57 ukuya kowama-60 ubhala athi:

Uboz' uxele kuSombawo ukub' amaXhos' abhentsile.

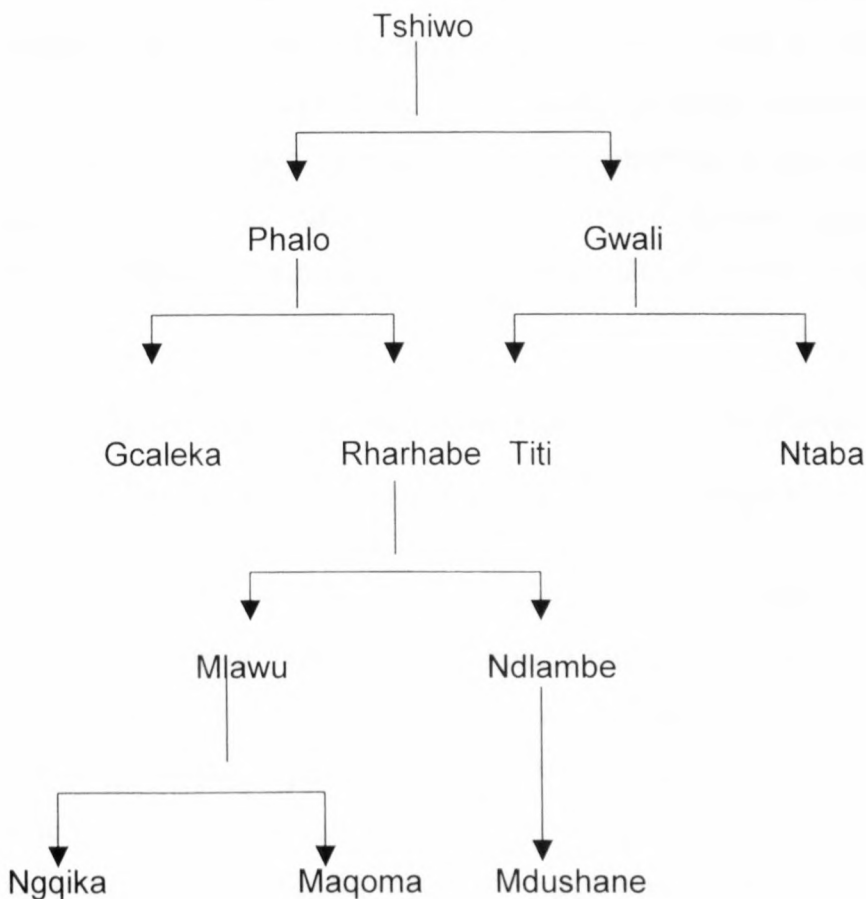
UMxelel' uSomandla ukub' amaXhos' ayampunduza.

UMxelel' uMdali ukub' amaXhos' ayabhushuza.

Uxele kuSolufefe ukub' amaXhos' ayantswayiza.

#### 4. 4 ISISHWANKATHELO

Sifumanise ukuba umzi wamaGwali nguwona mzi mkhulu kwindlu yasekunene kaTshiwo. UGcaleka noRharhabe abangoonyana bakaPhalo kwindlu enkulu bancinci kakhulu kuGwali koko bafana nqwa noonyana bakhe uTiti wendlu enkulu noNtaba wendlu yasekunene. UNkosi Sipho Burns-Ncamashe wamaGwali uphuma kuNtaba okuKunene kukaGwali. UNkosi Mbali Maqoma wamaJingqi uyinzala kaMaqoma ongunyana waseKunene kaMlawu, ukuze uNkosi Mpuhle Jongilanga wemiDushane abe yinzala yendlu yasekunene kaMdushane kaNdlambe. Nanku umzobo ocacisa oku kwalamana:



Isizwe samaGqunukhwebe nesizwe samaGwali salamana ngokuzekwa kukaThwakazi ongunina kaGwali nguyise kaGwali uTshiwo.



UMhlelezi uBurns-Ncamashe uyimbongi yomthonyama. Kumqolo wama-33 udiza obu bumbongi kulo mbongwa wakhe ngokusebenzisa isifaniso u'ngathi', ingunda u'gwadla' othetha ukuthetha no'thuka' othetha ukubonga. UMabinza ubhala athi:

Ngathi ndiyambona egwadl' ethuka amawabo

Iimpawu zenkcubeko kulo mbongwa unguBurns-Ncamashe uzalatha kumqolo wama-36 ukuya kowama-38. Uyiqaqambisa le nyaniso ngokuphinda-phinda isenzi esingu 'ngqawa' esintsingiselo yaso inguphanda. UMBambo ubhala athi:

Yingqawa engqawela abantu,

Ingqawela abantu namaphakathi,

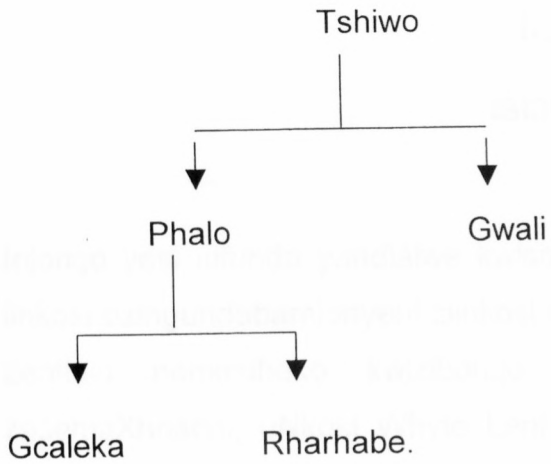
Ingqawela amaphakathi neenkosi.

Usikhumbuza imvelaphi ephuphuma iimpawu zenkcubeko ngomnombo kaBurns-Ncamashe. Usebenzisa amagama eenkosi zamaGwali u 'Ntaba' ongunyana olizibulo kwindlu yasekunene kaTshiwo. U 'Tshawe' athetha ngaye ngunyana kaNkosiyamntu, uyise kuSikhomo noNgcwangu. U 'Gwali' athetha ngaye ngunyana kaTshiwo, kanti u 'Mangindi' ngunyana kaNcamashe, lo athiywe ngaye uSipho. Uzalwa noRwexwana noMpokolo nguyise. Kumqolo we-3 nowe-4 uMtuzi (1996 : 1) uthi:

Ugxox' olumadolo lukaNtaba kumaTshaw' akuloGwali,

SiSiph' esiMangindi sikaNtaba kaBurns, kaNcamashe.

Iimpawu zentlalo nezenkcubeko ezingobomi bukaNkosi uSipho Mangindi Burns-Ncamashe ziveziwe yimbongi. UMabanza usilandele umnombo wokwalamana kwezizwe ezithathu zamaXhosa. Ukwalamana kwamaGwali namaGqunukhwebe ngumendo aze ngawo uThwakazi iGqunukhwebekazi kuyise kaGwali uTshiwo. Ukungqamana ngegazi kwesizwe samaGwali namaRharhabe, ukutsala kuRharhabe osisizukulwana sokuqala kuTshiwo njengoko umzobo womnombo usibonisa ngolu hlobo:



Siboniswe ulwazi olunzulu analo uBurns-Ncamashe ophande ngobukhosi besizwe samaHleke baphandeka sebulahlekile. Siveliselwe indlela enzima ehanjwe nguMhlekezi lo phakathi kwamawabo noko efunde kakhulu nje. Sixelelwe ukuba ekuhlaleni ube eyimbongi, engumbhali kwanetitshala kwezemfundo.

## ISIAHLUKO 5

### ISISHWANKATHELO

Injongo yesi sifundo yandlalwe kwisahluko sokuqala yaye kukufuna ukuqiniseka ukuba iinkosi ezingundabamlonyeni ziinkosi na ngokomnombo wazo. Kukuphonononga iimpawu zentlalo nenkcubeko kwizibongo zomthonyama ezibhalwe ngeenkosi ezintathu zasemaXhoseni, uNkosi Whyte Lent Mbali Maqoma, uNkosi Doyle Mpuhle Jongilanga noNkosi Sipho Mangindi Burns-Ncamashe. Kukuqwalasela inxaxheba ethatyathwe ziinkosi zemveli ekuphuhliseni uluntu lwazo, ukuze iqondwe kakuhle inxaxheba ethatyathwe zizo ukuqhubela phambili abantu bazo, kuye kwabonakala kufanelekile ukuba kuhlalutywe izibongo zomthonyama ezibhalwe nguMasiko (1979), nguYali-Manisi (1980), nguSkei (1985), nguKwetana (1990), nguMabinza noMabinza (1990), nguMbambo (1993) noMtuzi (1996). Kwisahluko sesibini, esesithathu nesesine kwesi sifundo, kubekwe umnwe ekuphandeni ngomnombo wenkosi nganye kwezi selekuthethwe ngazo ngentla apha. Kwizibongo zomthonyama kuphononongwe inxaxheba ethatyathwe ziinkosi ekuphuhliseni intlalo nenkcubeko ebantwini bazo.

Unkosi Maqoma wesizwe samaJingqi, unkosi Jongilanga wesizwe semiDushane nonkosi Burns-Ncamashe wesizwe samaGwali, kuthe kanti baziinkosi kwizindlu ezahlukeneyo zaseKunene. Baziinkosi kwizizwe zabo yaye ababambelanga mntu kwizikhundla abakuzo.

Uphawu olucacileyo lukaMaqoma kwintlalo yomhla nezolo nantso isalathwa nguYali-Manisi ngesikweko esakhiwe kwisibizo esingu 'mthunzi.' Kumqolo we-2 umhleleki ufaniswa nomthunzi wabantwana bomntu omkhulu uRharhabe ngolu hlobo:

Umthunzi wabantu bakaRharhabe.

U'Rharhabe' ethetha ngaye imbongi ngunyana kaPhalo uyise kaGcaleka. UMaqoma kuthiwa ngumthunzi wabantu bakaRharhabe. UKumkani uRharhabe walilwela eli lizwe kumaLawu. Ethetha ngale ndawo (uMqhaya 1970 : 62) wenjenje,



waqubisana nzima namaLawo. Athe amaLawo, akufika kula mahlathi,  
axilinga, kwajikelisa iminyaka. Laphalala igazi layimityadidi, zadla zahlutha  
zada zanqunguka "izikhali zikaRarabe." Kwada kwabonakala ukuba  
makwenziwe imvumelwano ngayimbi indlela. Indlela ke ekwavunyelwana  
ngayo nguHoho noRarabe, ibe yeyokuba lithengwe lonke elo zwe  
ngemihlambi yeenkomo.

Unkosi Maqoma unkqenqeza phambili ekuyigcineni inkcubeko yakowabo nangani  
eyinkosi nje. Ubonwa esaphahlwe ngamaphakathi into zoXimiya, oQeqe noLamani.

Zizotywe zabonakala iimpawu zentlalo kunkosi uJongilanga wemiDushane. Ichaza ezi  
mpawu imbongi isebenzisa izikweko ezakhiwe kwizibizo u 'titshala' u 'mbhali' no i 'nkosi.'  
Kumqolo wama-39 ukuya kowama-41 imbongi ithi:

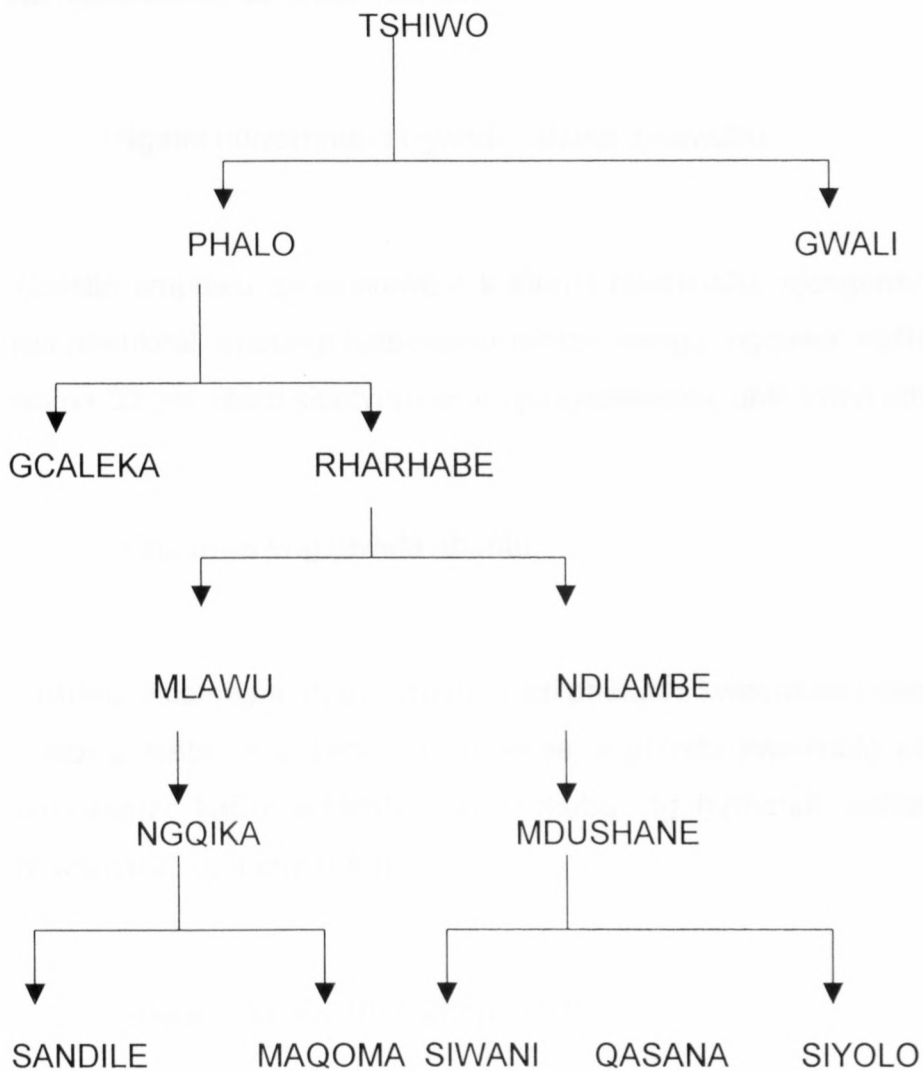
Kanti lo mnt' ehleli nje yititshala,  
Kanti lo mnt' ehleli nje ngumbhali,  
Kanti lo mnt' ehleli nje yinkosi.

Kuyinkcubeko ekumgangatho ophezulu ukugcina iziduko zakowenu, ungakulibali  
ukuzithutha, licaluza elichubekileyo lokuzithutha unkosi Jongilanga. Kumqolo we-15 nowe-  
16 uMasiko uthi:

NdiliTshawe ngesiduko uNgconde xa ndithuthwa,  
Umzukulwana kaQasana kaNdlambe.

Umnombo kankosi Burns-Ncamashe uyibeka elubala eyokuba ulizibulo elingeyiyo indla-  
lifa kwindlu kaTshiwo, koko uyinkulu kwindlu yasekunene njengoko kunjalo kunkosi  
Maqoma nakunkosi uJongilanga. UBurns-Ncamashe uphuma kowona mzi mkhulu kunale  
yamaJingqi neyemiDushane. Inkcubeko le sithetha ngayo icaciswa ngumzobo

ongomnombo wemvelaphi yeziinkosi zingundaba mlonyeni kwesi sifundo. Ibonakaliswe ke ngolu hlobo:



UBurns-Ncamashe uphuma kuGwali ongunyana wendlu yasekunene kaTshiwo, inkulu yendlu enkulu inguPhalo.

UMbali Maqoma uphuma kwindlu yasekunene kaNgqika, inkulu yendlu enkulu inguSandile.

UMpuhle uphuma kwindlu yasekunene kaQasana, inkulu yendlu enkulu inguSiwani.

Ngokwenkcubeko yabantu abamnyama ubalasele uBurns-Ncamashe kuba uyinkosi ephethe abantu bayo, ukwayimbongi eziqamba ngeli xesha izibongayo izibongo zayo. Imbongi isebenzisa isifaniso u 'nga' ukuchaza le nkcubeko anayo lo mbongwa wayo. Kumqolo wama-33 uMabinza uthi:

Ngathi ndiyambona egwadl' ethuka amawabo.

Zicacile iimpawu zasentlalweni kuBurns-Ncamashe njengenkosi ehleli phakathi koluntu kwaneenkosi. Imbongi isebenzisa isibizo esingu 'ngqawa' esithetha ukuzingela. Kumqolo wama-33 esi sibizo sisetyenziswe njengesikweko, uMbambo uthi:

Yingqawa engqawela abantu.

UBurns-Ncamashe njengomntu ohleli phakathi kweenkosi nabantu ngokubanzi, uluncedo. Imbongi isebenzisa isibizo u 'ngqawa' isiphinda kwimiqolo elandelelanayo ukugxininisa umsebenzi kaBurns-Ncamashe wokuba ngumphandi entlalweni. Kumqolo wama-34 nowama-35 uMbambo uthi:

Ingqawela abantu namaphakathi,

Ingqawela amaphakathi neenkosi.

Kufumaniseke ukuba zontathu iinkosi ekuphandwe ngazo kwesi sifundo umnombo wazo uyalandeka ngaphandle kwamathandabuzo. Ibekwe elubala ziimbongi indlela iinkosi eziyikhathalele ngayo intlalo kwanenkcubeko yoluntu lwazo jikelele.

Iinkosi zingabagcini bocwangco, inkcubeko, izithethe namasiko ezizwe zazo. Abantu boMzantsi Afrika mabafundiswe ngenkcubeko yabo. Bonke abantu abayinyevulelayo le nkcubeko yobuntu obumnyama mababhebhethwe bangaphulaphulwa bani.



Isizukulwana esizayo siya kuzingca ngesizwe esikwazileyo ukuzilondoloza iinkosi ezingumthombo ophuphuma inkcubeko nocwangco. Isizukulwana esinjalo siya kukwazi ukusigcina isizwe sibe sisizwe esigcine amasiko nezithethe zaso njengoko kwakunjalo ngaphambili. Mazikhuthazwe ngurhulumente iinkosi ukuba mazifunde. Oku kuya kuphuhlisa ubuchule ezinabo bokusebenzisana nokuphathisana ngaphandle kwamaxhala nabantu ezibakhokeleyo.

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## IZIFAKELELO

### ISIFAKELELO A

(i) **UNKOSI WHYTE LENT MAQOMA.**

**NGU: D.L.P. YALI-MANISI (1980 :111).**

Aa ! Zweliyazuza!

Wavel'uZweliyazuza,  
Umthunzi wabantu bakaRharhabe.  
Nimbone ngani na maMbombo,  
Engqongiwe nje ngamaz"olwandle?  
Kub'iBhayi liyadlokova,  
Ligquma, liguguma, lilephuza.  
Imbokothw'embomvu yakuloJingqi,  
KuloNjalatya, kuloJongumsobomvu,  
Iyaqengqelek' ukusing' eGqugesu,  
Kwamadal' amanxowa, kooyisemkhulu.  
Iwel' emazants' eNqweba mini yanduluka,  
Yashiy' iintaba zooNojoli kwesokhohlo;  
Ith' ukub' ibeseNxuba yatheth' intliziyo,  
Yemis' iqegu yagxidika,  
Yabuk' iziziba zelo xwebhu lomlambo;  
Ithe guququ yaphakamis' amehlo,  
Yasing' ezintaben' ibujala,  
Icinga ngamagquba kaRharhabe,  
Icing' amagqub' ooChungwa nooMahote,  
Icing' amagqub' ooTiti, ooLanga nooCiko,  
Kwiintaba zooNojoli noomaNyarha,  
KoomaKhobonqaba noomaQhorha,  
Imimango yelizwe likaNtsinga,  
LikaNtsinga kaNomagwayi waseMbo,  
Ingweletshetshe yasekunene kaPhalo.  
Um' aph' umfo kaMaqoma waziziliza,

Wanyizisa zanjuml' umbomb' iinyembezi,  
Ebon' isixeko seeNgcwele simng' ong' ozela;  
Wayibon' intab' eZon' ithe tyindyilili-i,  
Isingis' amabombo ngaselwandle,  
Yada yang' iyathetha nok' ingenamlomo,  
Isithi, Ngobani n' abaya beza phaya?  
Bevath' ezimenye-menye bubomvurha,  
Zixel' igazi ngemini yogayi;  
Bexakath' izixengxe namazembe,  
Okugebeng' abantwana bakaPhalo.  
Ulile njalo wabuya wazithinta,  
Esith' el' ayilozwe leenkene-nkene.  
Uqubul' iqegu lakhe wev' endleleni,  
Wafik' eBhofolo wacel' amanzi,  
Kulok' iintombi zabeLung' azikwaz' ukuph' amanzi,  
Zisuke zampha kwakaNondyiwana,  
Wajakadula wasing' eDikeni,  
Wadlula ngephunga kwintlambo yeKhwezana,  
Wafik' eDikeni waxhathisa,  
Wayibon' intab' eGwali nekaQelekequshe,  
Zijong' eyeBukazan' apho zisela khona,  
Uwe ngedolo wathul' umnqwazi wakhahlela,  
Yamphelek' ingingqi yeTyhume noGaga,  
Zahlalom' iintaba yagqum' imilambo,  
Zaye zimombelel' iintombi zamaTshiwo,  
Zisith' ihashe lamaTshawe yingqungqumbana,  
Lidud' entilini liduda kwezaa ntaba,  
Lisombelelwa ngooNonyisha bevath' imibhaco.  
Iphuthum' iqeg' into kaMaqoma, yatsal' imikhala,  
Yasisigqotsol' isinga kwiQonce likaMazaleni,  
Yashiy' iDebe likaMdodana nelikaMarhela,  
Yadlul' eXes' iqhwitha ngokombane,  
Cebu kufutshan' eBhisho, yangena kuloMbede,  
Owona mzi mkhulu kumaRharhabe.  
Ithe yakungena kwasisaqunge,

Kwaphithizela, kwasiyalu-yalu,  
 Kwada kwaphendul' uXolilizwe kaZwelidumile,  
 Inkos' enkulu kwiinkosi zamaXhosa;  
 Hayi, akwalunga nto noko lingadanga liphallale;  
 Iyekethise macal' omabini yagob' iminqonqo,  
 Isindana ngegaz' ukungqamana,  
 Oophembeshiya banyel' imichiza behla nentlambo.  
 Ubuzingenela ni na wen' iindaba zasemaTshaweni?  
 Uziggibile n' ezakowenu zakwaMtulwana?

A-a-a-a! Zweliyazuza!

Mbokothw' ebomvu yakuloTase,  
 Uwathatha phi na la mac' unawo?  
 Uthweswe ngubani n' ukuthakath' uyindoda nje ?  
 Ngubani na l' ukutyel' udaba, walwamkela,  
 Esith' uJongumsobomv' ulel' eSiqithini ?  
 Wagrumb' amathambo wabuya wawangcwaba,  
 Wawangcwaba wagqiba watywinela.  
 Le ntombi kaSonandi yinzabelen' imixhaka,  
 Ayingomfazi ngujukuty' amaphambili,  
 AyisoSanuse siSilwangangubo,  
 AsiTola yiMboni yohlanga;  
 Walath' esibhaka-bhakeni kuw' iinkwenkwezi,  
 Alath' elwandle kuphum' abafileyo,  
 Anyol' umhlaba kushukum' amathambo,  
 Aphum' adandalaz' othiwe lilanga.  
 Siyakunqulela, mzukulwana kaMaqoma,  
 ngokuth' ezintwen' usivusel' abafileyo,  
 Beze phakathi kwethu sidl' imbadu nabo;  
 Basibalisele ngemihla yooKondile,  
 Umnt' abe ngumfundisi kant' ukwayimantyi.  
 liciko ke kambe yen' uJongumsobomvu,  
 Akuvanga na mini waxhway' ingqutsela kaSimithi,-



“Kub’ uyinja wenz’ umsebenzi wobunja.”  
 Siyakubulela mzukulwana kaZantsi,  
 Mbingeleli wesilili samaJingqi,  
 Ngokumazis’ umntwanenkos’ eNyangweni,  
 Ihlal’ imkhumbul’ iNkosi Yakhe,  
 Imkhusele kwiinkqwithela nezanzwili,  
 Ibe ligwiba nekhaka phezu kwakhe,  
 Sibamb’ isandla nto kaXimiya nekaQeqe,  
 Ngokukhwaph’ inkos’ ingatyiwa ziingcuka.  
 Bizan’ okaLaman’ ahlal’ elugageni,  
 Yindawo yamaNgwev’ ukujol’ emaTshaweni.

A-a-a-a! Zweliyazuza!

Mzukulwana wento kaMaqoma,  
 Gazityety’ obomvu wakuloNgcweleshe,  
 Nt’ intlok’ inechibi ngaphezulu,  
 Basela kulo bonk’ abakaMlawu;  
 NguMaqom’ owasigcinel’ uSandile,  
 Wamkhulisa, wamondla, wamenz’ indoda,  
 Wamnik’ indwe kaLwaganda walawula;  
 Maz’ ugcin’ uMaxhoba kaBazindlovu,  
 Umzukulwana kaVelile noSandile,  
 Iqanda lesizwe sikaRharhabe,  
 Umfundis’ ukuphatha nokulawula,  
 Akaphazamang’ amaMbombo ngakutsho,  
 Zikho nj’ izinxibamxhaka zakuloMbede,  
 AbooBonisani nooGawushigqili;  
 Maz’ ugcin’ amaxhoba kaMgolombane,  
 Ubuy’ uwakhulule ngemini yedinga,  
 Umnikezel’ uMaxhoba kungengazikrweqe.  
 Sitsho kuwe, mzukulwana wezoNothonto,  
 Mgangathi weendlel’ ezinameva,  
 Ehlahl’ iinyawo zabezayo.  
 A-a-a-a! Zweliyazuza!

Ncincilili-i-i-i!!

(ii) **UKUMKANI UBANGILIZWE MAXHOBASANDILE.**

**NGU: M. Mbambo** (Ucatshulwe kwincwadi engekapapashwa).

A! Zanesizwe!

Ngumzukulwana kaVelile kaSandile,  
Ngumzukulwana kaNgqika kaMlawu,  
Ngumzukulwana kaGcaleka kaRharhabe.  
IQanda lomzi wasekunene kwaPhalo.  
Dumani maMbede, dumani.  
Dumani maMbombo, dumani.  
Lavel' iQanda leKumkani.  
Ngumzukulwana wabant' abakhulu.  
Dumani nonke maPhalo  
MaRharhabe tyhini! Dumani.  
A-a—a! Zanesizwe!  
Yimbishi-mbishi embombosholo.  
Imbombosholo embushu-mbushu.  
NguThole leBhubesi ngathi limbuna.  
Wafanelek' umntwan' ekumkani,  
Eyikumkani yena ngokwakhe.  
Nguye loganda-ganda wendoda  
Yintamb' engxambasholo kaVelile  
Ityathang' elingaqhawuke ndawo,  
Kub' lidibanis ' amaZulu namaRharhabe.  
Ukuze sibebukhwe kwaTshaka kaZulu  
Isixingaxi abafana bezibheshu.  
Ncincilili!!

**ISIFAKELELO B****(i) IMIBULISO KAJONGILANGA UMBHALI  
NGU: G.V.M. MASIKO (1979 :77)**

Liqalile nj' inganyaza soba neemvalo;  
Le ntwana ngumthakath' ingqangqolo yodada;  
Inkonyana yohlanga kwelamaXhosa.  
Ngumzukulwana kaQasana kaNdlambe.

Yingetyengetyan' umahlal' etyhafile;  
Ongazanga wafunyanwa se' kungen' iinkomo.  
Le nto yinyos' iyakwazi nokuhlangula;  
UMpuhle kaJongilanga mzi ngokubanzi.

Ib' iyiNkosi ngokuvel' imel' ukuhlangulelwa;  
Yazenz' umsebenzi yazalisa ngobusi.  
Ubhalile ngosib' iincwadi zaluthotho;  
Mphulaphuleni ezigoba ekwabulisa.

Umolweni yimibuliso kwelakowethu;  
Nditsho kuni zinonophu ningandigatyi.  
NdiliTshawe ngesiduko uNgconde xa ndiththwa;  
Umzukulwana kaQasana kaNdlambe.

Zikho nj' izicithi ndiya kuba nento yokusithela;  
Ndizenz' inyangaza kaloku selekutshiwo.  
Andinkonyana kuhlanga ndiyinkunz' amahlathi;  
Inzalelwana yeQwelerha uVulindlela.

Molweni baNtsundu ndiyazibulisela:  
Kub' okungumhlaba kuyajikeleza.  
Ndozibona ndisithela ndingadanga ndabulisa.  
Naantsw' imiqolo uphawu lobukho bam elizweni.



Ngendiba ndiland' imveli ndikwafanekisa;  
 Ndenqen' ukuthetha kunguwo umthwalo kasenza:  
 Endikwenzileyo akungenconywa kuphele.  
 Kuzizw' iinqob' endaweni yamagontsi.

Umz' olikowethu siwuhleli ngokuman' ukwalatha:  
 Sikhomba ngenqind' unkombo ngowokugabha:  
 UBaw' omkhul' uzalwa kukunene.  
 Ukunene kukaMdushan' inkulu kaNdlambe.

Ngendiwambeth' umnweba akho amabamba;  
 Ndokhisele kumzi ndaqhawula neembeleko;  
 Ndiyakatya ngosib' ukuphokozel' isizwe.  
 Ndiyekeni ndiyekeni ke ndisithele!

UNDIYEKENI uyenye yeencwadi zakhe;  
 Nditsh' uJongilang' isilo sakuloRharhabe,  
 Oqubhe kumlambo uGqumayo isebe leQwelerha;  
 Unto ke nakwezemfundo akaze aphumle.....

**(ii) UNKOSI DOYLE MPUHLE JONGILANGA A! Vulindlela!**  
**NGU: M. MBAMBO (1993 :47)**

A! Vulindlela!  
 Nantso isiza imbalarha,  
 Imbalarha yomzi kaQasana.  
 INkosi yemiDushane,  
 Amvus' umnyel' amaz' olwandle.  
 Ngulawul' imihlamb' ibuy' imtshikilele.  
 Kub' eyilawula ngobulali nokongama,  
 Eyilawula ejonge kuQamata wamaXhosa.  
 Encamathele kwiincwadi zomthetho.  
 EyakuloMosisi neyakuloMthetho kaMthetho.  
 Ndiyibonil' iNkosi yemiDushane kanene,  
 Isil' esimpunyu-mpunyu ndisibonile.

Irhorho yemiDushan' aselwandle.

Ivel' igudile impunyu-mpunyu.

A ! Vulindlela !

Ungumnt' oMnyama ngowuyingxaki,

Unge ubuthanda ubuthongo.

Ulithole lesilo isilwangangubo.

ImiDushane kayihlo ixakekile.

Unge uxake abantu uyinyoka.

Mehlw' anjengenyushu yehlathi.

Silo sabantu abamile kakubi,

ImiDushane ekugaxela ngentla,

Kanti amazantsi atsobhile,

Entlok' anciph' ukucinga.

Ngumpondo zenyala likroti.

Le nkosi yam yintlambi kaloku

Ayimelananga nolwandle na ?

Idade kwimilambo yoMzantsi Afrika.

Ezinye zicocwe kwaweTyhum' amanzi.

Yiza kakuhle ke silo solwandle.

ImiDushane ngabantu bakho.

Nceda ke nkosi yam batye,

Lisiko lenkosi kakade elo.

INkosi itya abantu bayo.

A! Vulindlela!

Tyhini le! Kwamnand' eKwelerha.

Kanti lo mnt' ehleli nje yititshala.

Kanti lo mnt' ehleli nje ngumbhali.

Kanti lo mnt' ehleli nje yinkosi.

Khe kwamnandi kwakheth' omthandayo.

Bhala nyana kaQasana ukhon' isizwe.

Sibe nomsimelelo wakusithela.

Unqand' amanqugwala ngaloo ntsika.

A! Vulindlela!

A! Vulindlela!

Ngumpondo zenyala zimatsolo.

Khul' uvele ngeempondo npmbala.

Uzivelele iinkosi nezizwe zazo.

Ndla-ntloko yohlanga lwemiDushane.

Vela tanci thupha le ngonyama.

Vela ngesingci okwengci kwedini.

Uphendl' iintwala kubantu bakho.

ImiDushan' iyek' ukugcakamel' ilanga.

Isebenz' ingalal' inkululek' ilapho.

Zibuyel' ekhay' iimbedlenge zemiDushane.

Zimk' eMdantsane kuyaduntsuzwa kakad' apho.

Zibon' ibhotwe limaqhaka-qhaka limayakayaka.

Hlabela mgama nyushu yakomkhulu.

Inkosi ityiwa isaphila,

Vuma nawe sikutye mhlekazi.

Yona asimfundisi wakwaLizwe.

Yen' uthembisa ngeZul' engenalo.

Xa bendinomqambi ngendimthuma.

Ndimthume kuTyamzashe nakuMatyila,

Baqamb' ingoma sigcobe kwaMdushane.

Iyek' uchuk' imiDushane alakhi.

Ibe ngoochwenene amachul' okucinga.

MiDushane bulisani nonke,

Yavel' inkosi yeyenu.

A ! Vulindlela !

Ncincilili !



## ISIFAKELELO C

(i) **Aa ! ZILIMBOLA!**

**NGU: M.S. MABINZA (1990:40).**

Lo mbongo ubhekisele kuSogwali kaNtaba, umhlekezi S.M. Burns-Ncamashe, owongamele isizwe samaGwali kummandla waseDikeni (Alice).

Vulan' indlela kugabuk' ubumnyama,  
Khandan' amachiza, konakel' ukuhlala,  
Zwe liyazuza, kuza kunuk' umzondo,  
Bamba ngazibini zingabi nedyudyu,  
Ewe, siyayibon' inkunzi kaMinos' uqobo,  
Lumka ungayibeth' ephondweni uyicukumisile,  
Hleze sithi silamla ubesel' ulele ngophothe.

Bafazi bamaRharhabe ndibevile bekukhahlela,  
"Sogwali kaNtaba, Aa! Zilimbola!"  
Ntombi zamaGqunukhwebe nazo ziyamemeza.  
Nqila yase-Victoria East ndiyive yonk' iduma,  
"Sogwali kaNtaba, Maqoma noXimiya."  
Asizonkosi ngokudalwa, mathol' esilo ngokuzalwa.  
Ziphumo zonyulo asifumananga mphanga.

Mfundondini, ntondini-ndini!!  
Elumezis' amaziny' abe buthelezi ;  
Le nkwenkwe kaNcamashe nqwa nentelezi:  
Silo saseGwali sesigqabadula,  
Sifuba sikaZilimbola singumlilo ngaphakathi;  
Watyaph' uyihlo ukuthi ungu-Burns.  
Wagqalen' amagama ma-Afrika, anentsingiselo,  
Gam' asinto nje yakusabelis' imveku,  
Koko liphuhlis' ibhongo lomzali emntwaneni.  
Aa! Zilimbola!!

Kwedini kaNcamashe sizivil' izinto ngawe,  
 Misebenzi yakho yaziwa nasisityhakala,  
 Inkonyana yohlanga, ithole leduna,  
 Hala-halisa, naso sivele isizwe samaGwali!  
 Yayingubani inkokeli ingenyuye uZilimbola?  
 Sogwali kaNtaba, wen' uz' ubagcine,  
 Ungaphikani namagwebelele nabakusunduzayo.

Buza kum ndikuphakele ngoSogwali kaNtaba,  
 Ngathi ndiyambon' egwadl' uGwali ethuk' amawabo,  
 Intw' ekuthetha kungqindilili ngathi yaginy' intsimbi,  
 Itsho kuve ophi nophi baze kungqinisisa,  
 Kuvuke noMqhayi elele eNtabozuko,  
 Hlumela lakhe ngumntwana woGwali,  
 Imbongi yamaRharhabe jikelele!

Mayisikelelwe intlambo yeTyhume ngobukho bakho,  
 Acwengile axelise ubuso bakho namanz' eTyhume.  
 Zihle nezakhiwo zakwaNokholeji, zifuze wena;  
 Apho uqonondele khona uhlalutya ulwimi lwethu,  
 Bambisana nokaSityana nokaJolobe niluphonononge,  
 Nize niphume nolutho oluya kutyebesa iAfrika;  
 Isizwe esingenalulwimi sesamaRhanuga sodwa,  
 Ngoko ke siyazingca sinelunda ngani.  
 Maze nisigrumbe isiXhosa neengcambu zaso,  
 Maze niyitwabulule ngakumbi loo 'Fort Hare,'  
 'Kuz' ingaba yomvundla ibe nguvimba kaXhosa gqibi.

Aa! Zilimbola, nam sendiyibon' imfundo;  
 Makhulu-khulu eengcaphephe aphuma kwaNokholeji,  
 Baphuma benezindanga zemfundo enomsila,  
 Bazile imbola njengawe, baliqhayiya lethu;  
 Wena, kwedini kaNcamashe, ufana noncamatye,  
 Wayincanc' imfundo de umbele waswama,  
 Wayiqwela wedwa, sesothini isizukulwana esizayo?

mfundondini ulilifa nomthombo ongatshiyo.  
 Wen' ukwalihomba uyabafanel' abazingca ngawe,  
 Wena akwazani naw' amanxila namatshijolo.  
 Tyaph' ubekho uyihlahle indlela;  
 Sasiya kulandela sonke ekhondweni lakho.  
 Aa! Sogwali kaNtaba!

**(ii) UNKOSI SIPHO MANGINDI BURNS-NCAMASHE, A! Zilimbola!**  
**NGU: M.MBAMBO (1990 :52).**

A! Zilimbola!  
 Umntwan' oyinkwenkwe yindoda,  
 Yintandane kowabo emaThileni.  
 Ziqhayisa ngay' ezakowab' iintombi.  
 Nonin' uzingomb' isifuba ngaye.  
 Sakukhula isithombo kulibhong' emzini.  
 Yintlutha engqondweni nasesizweni.  
 Ngumqengqelezi kwimveku zekhaya.  
 Ngundize kubantwna ekuhlaleni.  
 Nkosi yam namhla kungawe ke,  
 Choko-choko elimabalabala eGwali,  
 Mbishiza lamahlath' aseGwali,  
 Ntambanan' emaphiko tyityimb' emafini,  
 Sondel' esibhakabhaken' ikhay leenkwenkwezi-  
 A! Zilimbola!

A! Zilimbola!  
 Yinkcalankcala inkunz' aseGwali,  
 Umjezula kakhule ggitha ngeliso,  
 Ngomlomo le nkunzi iyabhodla,  
 Ibhodl' iintshwembenxa zamagama,  
 Itsho ngezibhebhwula uncuthu.  
 Ciko lokuncokola, ciko lokuvuma-  
 Mv' evum' engaziwayo ingoma.



Nkunuz' enomcondo yaseGwali-  
 Mabandl' akulophuthise nivile na?  
 Nditsho kuni mandl' asegwali.  
 MaGwali akuloPhuthise nibonile na  
 Ukusombuluka kwnamba kowayo?  
 Isilo esimzila sibonwa koomaFort Hare-  
 KoomaKapa komaRhowudzi siboniwe.

Nditsho kuni maGwali akuloPhuthise.  
 Int' engqond' inamendu okwesikhotsholo-  
 Inkalatya yephakathi ngexesha layo-  
 lphakatha kakuhle kowayo kwaRharhabe-  
 Ingumagxa akaxhali ngezobuRharhabe.  
 Yingqawa engqawela abantu-  
 Inggawela abantu namaphakathi-  
 Inggawela amaphakathi neenkosi.  
 Buzani kuNkos' uPhani Busoshe,  
 Le nyaniso uyayazi yaye uyayingqina  
 Babulahlekil' obamaHlek' ubukhisi-  
 lingcuka nezandawana zifun' ixhwayelo.  
 Yathimla k' irhorho yamaRharhabe,  
 Banyel' umchiz' oozungul' ichele.  
 Amanye amaHlek' ayakuxhawula,  
 Amany' amaHlek' ayakuxwaxwa.  
 Z' ungawakhathaleli iZulu asilolawo.  
 Ndith' iZulu lelakuloYesu.  
 A! Zilimbola!

A! Zilimbola  
 Yint' emqol' umbaxa-mbaxa,  
 Yanga ziibhasi zaseMdantsane zimile,  
 Isilo esikhulu sokubelek' amaGwali-  
 AmaGwali abantu abahle bakuloPhuthise-  
 Int' emhlehl' unamafongqo nemingqeba  
 Kukuty' izaphompolo namakhalane-

kukuginy' izithuko nezinyeliso-  
 Lisiko leNkosi kakade elo  
 Ukubekw' ityala ingenabala-  
 Lo dunkanka usiza ngamaphakathi-  
 Izipayi-payi ezithand' ipatyutyu.  
 Nditsho kuwe, yise wamagwal' akuloPhuthise.  
 Tshotsho unxonxothele emfundweni ukuz' ubone.  
 Sikruqukile ziimfam' ezirhuqwa nasemini.  
 Nkunz' egweba ngomthetho enkundleni;  
 Emadoden' iyawasakaza kangaka;  
 kwabasetyhin' ibetha ngoyaba;  
 Kumlisela nomthinjana yalath' encwadini;  
 Mhla ngentonjana itshila ngesidanga.  
 UMponga-mponga wenkosi kumaCiskei;  
 Umth' omde ovelel' iintaba zaseGwali;  
 Nguphuncuka bemphethe ingxaki yenkosi;  
 Inyulubi kwakuphath' umthetho enkundleni;  
 Inkxentsi kwkuthethw ngesiXhosa samaXhosa.  
 Ngumahomba ngomnweba wezingwe mhla ngesisusa.  
 Hlabelan' igwatyu mabandl' aseGwali.  
 Ukuze nilil' int' ephelayo maXhosa ngoMqhayi.  
 X' ekho uSo-Gwali kaNtaba uMqhayi uyaphila.  
 A! Zilimbola!

A! Zilimbola!

Mhleka' uthethile ngesiphakathi kwaRharhabe,  
 Mhleka' uthethile ngeenkosi kwaRharhabe,  
 Mhleka' uthethile ngeekumkani zamaXhosa,  
 Wada wathetha nangekumkani, ukumkani uVelile.  
 Siyakucela ke So-Gwali kaNtaba, thetha,  
 thetha ngezwi lakho elimyoli ngeZulu,  
 Uthethe kakhulu ngeZulu nezinto zalo.  
 Z' unced' ungathethi nto ngeLanga,  
 Hleze lihl' esibhakabhakeni,  
 lize kutshis' abaheden' emhlabeni.

Thetha ngeendwaqula zeZulu,  
 Uthethe ngesiphakathi salo.  
 Maliviwe yiNyanga noMnye,le,  
 Maliviwe likhwezi namaKroza,  
 Maliviwe siSilimela noCelizapholo.  
 Maliviwe ziinganga zeZulu izwi lakho,  
 kube licamagu nechosi kuthi maXhosa,  
 Kub' amaphakath' eZulu eze ngobuso kuthi,  
 Eze nent' ezimakhazi-khazi kumaXhosa,  
 Eze ngobuchoko-choko emzini,  
 Eze ngobumfaka-mfaka emaXhoseni,  
 Khon' ukuze sibe nengqondo engaka,  
 ingqondo engaka, nethwel' ubuyoko-yoko-  
 A! Zilimbola!

A! Zilimbola!  
 Ndikhuza wena, nyana kaNtaba,  
 Mphakuli wetsili linolwamvila,  
 Msombululi weentsonkotha nezintsompothi,  
 Mvumisi phakathi kwamgqirha,  
 mbongi phakathi kweembongi,  
 Rhanga-rhanga phakathi kwamarhwanqa,  
 Ntyulubi phakathi kwamaqhitala,  
 'Ntaba kaNdoda nay' iyangqina.  
 Nditsh' eyeBhukazana nekaMnqwazi,  
 Kuye, kuye kwezasebaThenjini,  
 Zithi zonke, Zilimbol' uyingqanga.  
 Nam ndith' uyindanga-ndanga.  
 A! Zilimbola.  
 Ncincilili!



## (iii) SEMKA NEZULW' ISIPHO SETHU

NGU: P.T. MTUZE (1996 :1)

A-a Zilimbola!

Lixhak' elimaxhaga leentaba zasePirie zamaHleke,  
 Lixhalang' elinengxeba lentab' engxox' uNdoda,  
 Ugxogx' olumadolo lukaNtaba kumaTshaw' akuloGwali,  
 SiSiph' esiMangindi sikaNtaba kaBurns, kaNcamashe;  
 Loo nyaniso ungayiva kooDongwana nakooNdlamafa Sipoyo,  
 Ungayiva ngooNdabankulu Dwane, kulaba-lab' ooLunga Siboto,  
 Ingcambu yeNkosi yaziwa ngamafanankosi namaphakath'ogaga,  
 Awakulonkomo kwaMbombo, kuloJingqi uNjalaty' udeshe' oneqhubu,  
 Hayi kambe namaTshaw' ukuzal'iinkosi ngokomqikela!  
 kodw' ancedile kuba kude kwazalw' uZilimbola,  
 Indishi-ndish' entam' inde evelel' iintaba zeKoloni,  
 Umagxany' okwenciniba koomatinarha, Kapa, ndibala ntoni?  
 NguNdlel' ineminqantsa nok' abhijel' izidanga nezidabane,  
 NguPhondo lomkhombe mhla bamqala baqandula kuqala ngqa  
 Loo ngqond' inamaqozo iqaqambe ngomqolo kuqhawuk' unobathana,  
 Nditsho mna loo nto ungayiva ngooSebe nooMabandla, A Jongilizwe!  
 Uninzi lwancedwa ngumkhonto kaSihlalo ibhokil' into kaNtaba;  
 Nditsho nokufa akuhambanga lula, ndifung' amaTshaw' akuloTshiwo,  
 Kude kwafik' umfundisi wadibanis' amatshaw' ukuz' anikezele,  
 ITshawe lakwaGwali neTshawe lezulu, kwafadalala kon' ukufa,  
 Lagoduk' iTshawe lakushiya kung' ong' zile, ng' ong' o kufa,  
 Ungawafuman' amaququlurhana, kodwa hay' uZilimbola,  
 Nabngok' isaphuml' int' enkul' iseza kucikozel' uphambane  
 NgesiXhosa xhokrokro, xelegu lexhwil' elixhaph' amanxeba,  
 Phumlani maTshaw' ilel' indod' enkulu, ixhob' ixhaka-xhaka,  
 Xolani ziinkos' ihambil'inabulel'akuloGwal' engologwala,  
 Mkhulule MamNdungwana aye kooyisemkhulu kwiNdlov' enemixhaka,  
 Nants' into kaDwane izis' icamagu lasezulwini- Haleluya!

## (iv) Aa ZILIMBOLA !

NGU: R.M. SKEI (1985:29)

Lizilenzi lomlamb' iTyhume,  
 Ibhubesi lehlathi lakwaHoho,  
 Indembebele yakulo NoGwali,  
 Iqhaya kumaXhos' asemaXhoseni.

NguZilimbol' umzukulwana kaNojoli,  
 NguZilimbol' unyana kaNcamashe,  
 NguZilimbol' iqhqkra-qhakra lencoko,  
 NguZilimbol' iyolisa lakwaXhosa.

Animva na xa esithi "Masibaliselane?"  
 Animva na xa egwadl' esidl' amathol' eendaba?  
 Egguma lihlokom' elakwaNgqika,  
 Eggum' isabel' intaba kaNdoda.

Kwiimbongi yimbongi yomthonyama,  
 Kubabhali ngumbhali wesiNtu,  
 Kwizifundiswa sisifundiswa gqibelele  
 Esiyithand' imfundo sada saphathiswa.

Mhla wenyuk' uMqhayi waseNtabozuko,  
 Kumhl' agix' amaXhosa,  
 Mhla yalandel' injojel' uJolobe  
 Kumhl' aphel' amathemba.

Yavela kungen' inkonyana yohlanga,  
 Yawaval' amazibuko eMonti, eBhayi neKapa.  
 Azosul' emayoywan' ezo nyembezana,  
 A-a Zilimbola! A-a Zilimbola!

Yinkalanzinz' umakad' eneth' engenadyasi,  
 Yinyush' enyoshoza kumahlath' akwaHleke,

Int' eth' ukobuza kubalek' oongqikana,  
Asab' amavezandlebe kube ziintsalu.

NguZilimbol' umazi womnombo weenkosi zakwaPhalo.  
NguZilimbol' umth' oyokozel' iziqhamo zesiXhosa.  
NguZilimbol' intyatyamb' etsalel' iinyosi kumvumvuzelo lwesiXhosa.  
NguZilimbol' unocanda wendlela yesiXhosa.

Sisijungqe sokugqibela kwiimbongi zomthonyama,  
Ingcali kwintetho yesiXhosa,  
Ingcungela kumasiko nezithethe zakwaPhalo.  
A-a Zilimbola! A-a Zilimbola!

Wayizil' imbola mhla waphum' ebukrwaleni,  
Wayifulathel' imfukuka mhla wafuthw' emfundweni.  
Agram' amawabo athi uSiph' ugabadele,  
Bavuy' abemfundo bath' uNcamashe yindoda.

Ayahamb' amaxesh' iintsuku zisangene,  
Ziyantshweny' iingcambu umthi seluza kuwa.  
Mhla walishiy' eli kumhla sakucakaca;  
Ayakufun' amaGwali, amaRharhab' akujongile,  
Bayakufun' ababhali, iimbongi zikujongile,  
Bayakufun' abafundi, izifundiswa zikujongile.

Aboz' anyakaz' amathamb' akho aligqib' elakwaphalo.  
Uchumis' umzimb' akho utyebise elakwaPhalo.  
Ungenyuk' umphefumlw' akho  
Uphefunyulwe lulutsha lakwaPhalo.  
Luhlanga lakha labonwa phi n' elingenazimbongi?  
Luhlanga luni n' olungenababhali?

Uboz' ubulise nakuMqhayi waseNtabozuko,  
Umxelel' ukub' inkom' akhe isohlisile;  
Ayaseng' amaXhosa imibel' ibhonxile,



Amakhwenkw' aty' izapholo atyeb' azingqutsela.

Uboz' uxele kuSombawo ukub' amaXhos' abhentsile.

UMxelel' uSomandla ukub' amaXhos' ayampunduza.

UMxelel' uMdali ukub' amaXhos' ayabhushuza.

Uxele kuSolufefe ukub' amaXhos' ayantswayiza.

Isebe liswamile ahlekwa naziintaka.

Mandiphez' ukubonga kub' amaGwali ndiwathunukile.

Mandiphez' ukubonga kub' amaRharhabe ndiwanyathele.

Mandibeth' umntwana kub' iindudumo ziyagqekreza,

Mandibeth' umntwana kub' imiban' iyatshauza.

'Hi-i-i-i-i-i !

Ncinci- ncinci- ncincilili!